

# The Catholic Guardian.

"I BELIEVE IN ONE HOLY CATHOLIC AND APOSTOLIC CHURCH."

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## Topics of the Times.

ENGLAND'S ASIAN EMPIRE.—Lord N—ier, late Governor of Madras and Acting Viceroy, recently embarked, on his return to England. In the recent floods in Vellore, one thousand lives were supposed to have been lost. Twelve thousand persons are houseless and three thousand destitute. Forty tanks have burst. During the recent cyclone at Madras, thirteen Europeans lost their lives.

THE OLD, OLD STORY.—We read, in the *Catholic Review*:

A correspondent of the New York *Independent*, in a letter to that paper from London, gives a curious illustration of the "blessed unity of truth" to be found outside the Catholic Church. Visiting the tabernacle in which Dr. Newman Hall officiated, and which is somewhat better known from its association with the name of Rowland Hill, he finds that "its pastor is a Congregationalist, its service is Episcopat, its eldership is Presbyterian, and it has something like Methodist class-meetings."

A CATHOLIC JOURNALIST WHO HAS WEATHERED THE STORM.—Our warmest thanks are due to the Boston *Pilot* for sundry kind notices of THE GUARDIAN. We wonder whether our personal friend recognizes an old hand, in this place, as well as in the editorial columns of THE GUARDIAN? We guess not, as they say at the Hub. We know that he failed to remember us at Chicago, when we wrote under the editorial *domino verd* of a certain Catholic paper which, true to its name, after our retirement, got into a *noose*!

A TRULY CATHOLIC JOURNAL.—The *Catholic Union*, (Buffalo) under the editorial management of J. Edmund Burke, Esq., a gentleman honorably known as no carpet-knight in the lists of journalism, is, unquestionably, one of the best Catholic papers in this broad Union of ours. Like the Boston *Pilot* and the New Orleans *Morning Star*—the latter conducted by that glory of Southern anthology, Father Ryan (*Moina*)—the Catholic *Union* is a journal whereof all Catholics, worthy of the name, should be proud. 'Tis, in short, one of those *Unions* which, with all our reverence for the memory of O'Connell, we wouldn't repeat.

TRUTH STRANGER THAN FICTION.—According to the *Western Watchman*, (St. Louis) a curious incident occurred during a session of the Anglican Church-court in that city. The Secretary of the Vestry was asked if the late rector of St. George's Church gave satisfaction in his ministrations! The Attorney for the Bishop and the Secretary were nonplussed as to the meaning of an Anglican rector's "ministrations." They knew of but one "ministration" in such office, and that was "preaching." They did not know what else was of necessity in his line of duty. The apostolic ministry reduced to preaching! and that preaching every man's opinion!

BIRTHDAY OF THE HOLY FATHER.—In anticipation of Pope Pius IX attaining the eightieth year of his age on the 13th of May, all the bishops of Tuscany congratulated his Holiness on this nearly miraculous longevity, which they likened to that of Moses. They sent a purse full of money, with the following verses inscribed on a plate:

CONSTITUI TE DEUM PHARAONIS. EX VII. I.  
Hec eadem via complebat tempora Moses,  
Quando illum Pharaon sensit adesse Deum,  
En Moyses noster; metuant sprevisse tyranni:  
Numinis imperium fulget in ore Pii.

The citizens of Lyons, also, sent a deputation to the Holy Father, who, on the 13th ult., presented his Holiness with an address of congratulation.

FAIR CRITICISM.—*Apropos* of a reprint of Dr. Newman's criticism of a work entitled, *Ecce Homo*, written by a Professor of King's College, London, the London *Tablet* says:

When we read it at the time, we remember thinking it hardly worthy of the genius of its reputed author, and that impression was deepened by reading the masterly essay of Mr. Gladstone on the same subject. Dr. Newman never seems to have brought his great powers fairly into play, and to have too much disgust for the book to have been able to rouse himself to point out where it failed, and to supply those deficiencies. As a refutation of the fallacies of *Ecce Homo*, his essay is admirable. But we hoped he might have gathered up the tangled threads of thought left by that work still in confusion, and satisfied the craving its popularity evinced, by leading the minds of men from the historical humanity to the Incarnate God.

EN ITERUM CRISPINUS! — That very rash and unlucky prophet, Dr. Cumming, of the Scottish Church (blue Presbyterian) in London, recently made, according to a London contemporary, what he, doubtless, thought a hit, by asserting that whoever was blessed by the Pope became unfortunate, and whoever was cursed by his Holiness became great and successful; in the illustration of which remark he instanced Victor Emmanuel and King Amadeus, who had been singularly fortunate after having fallen under the displeasure of the Holy See. We have no desire to "to break a butterfly on the wheel," and therefore do not mention Dr. Cumming's absurdity for the sake of refuting it, but

merely to quote the following epigram, which appeared in the *Indo-European Correspondence*: "Dr. Cumming, of Scotland, says that whatever the Pope blesses comes to grief. We wonder if the Holy Father ever blessed the learned Doctor's Latin?"

MASONRY BENEATH THE SHADOW OF SAINT PETER'S.—On the 28th of April, a numerous meeting of Free Masons was held at Rome, wherein all the Lodges of the Italian system of Free Masonry were represented. At this meeting they elected their Grand Master. This is a new insult which the Holy Father must endure, and, also, affords another reason why he should remain a prisoner in the Vatican. He can not come out of his place to meet Free Masons, everywhere triumphing in his city. For how can a Pope, who looks on Free Masonry as an infernal society—the enemy both of the Altar and the Throne—come out and walk through the streets of Rome to behold his laws broken, and, by his presence, allow this conspiracy against the Church, and the victory of Hell to boast itself before him! Surely, these scandals are a burthen to Pius IX, more heavy than the chains with which Herod and Nero bound St. Peter!

SACRILEGE IN THE HOLY CITY.—We have had a short pastoral from his Eminence the Cardinal Vicar of Rome on the subject of the many sacrileges perpetrated of late. The profanation of the Madonas, on our piazzas and at our street-corners, an outrage of almost daily occurrence, was more especially alluded to by the venerable Cardinal. His Eminence exhorts the Faithful to celebrate the Month of Mary with more than usual fervor in atonement for these sacrileges, and proposes that the proprietors of houses adorned with objects of popular veneration should protect them with a network of iron wire. His Eminence's circular is the more valuable, since it shows that the Catholic Press, in dwelling upon the continual insults to our Faith, was not guilty of exaggeration. The most convincing rejoinder, however, to such a charge, is the evidence furnished by half-an-hour's walk in those quarters of Rome where the *buzzurri* are most numerous, and where they have, in consequence, been least kept in order by fear of the population. — *Roman Correspondent London paper*.

A WRETCHED IMBROGLIO IN IRELAND.—The unhappy state of things still continues at Callan, and the Rev. Mr. O'Keeffe persists in defying his ecclesiastical superiors, having even gone so far as to pretend to inhibit the Coadjutor-Bishop of Ossory, Mgr. Moran, from giving confirmation in the Friary Chapel, now used as the parish church. Father O'Keeffe's insolent letter to his Bishop began by ignoring the ordinary courtesy of addressing that prelate in the usual way. "Right Reverend Sir," he commenced, . . . . "It is my determination not to permit you to confirm a single child in my parish in opposition to the canons of the Church." He then threatens to "treat the invasion of his civil and ecclesiastical rights with the moral or physical resistance necessary to repel aggression." To this, Bishop Moran has replied, in a tone at once affectionate, dignified, and firm—a model letter, such as a loving father would write to a disobedient child, urging him to return to his duty, and pointing out to him that there is only one way by which he can make his peace with the Church.

THE SHRINE OF ST. CATHERINE OF SIENNA.—In 1866, Pius IX placed St. Catherine of Siena among the patron saints of Rome, and his Holiness never failed to visit the shrine of the Holy Dominican Virgin, in the Minerva Church, on the 30th of April. The Senate, also, decreed an annual votive offering of a chalice and four torches. Last Tuesday, the Dominican Fathers, guardians of the relics of the Saint, received a magnificent illuminated missal, sent by the Holy Father, in lieu of the honor conferred on them by his annual visit. The Society for the Promotion of Catholic Interests provided out of its own funds the chalice and torches, for the new-fangled *Gianta Municipale* has dispensed itself from fulfilling any similar engagements entered into by its predecessors.

THE ROYAL LITERARY FUND IN ENGLAND.—The eighty-third anniversary of the foundation of this institution was recently celebrated by a banquet, at St. James's Hall, Piccadilly, London. His Majesty, the King of the Belgians, presided, and was supported by a distinguished and very numerous company. The dinner was held in the Great Hall, and covers were laid for nearly five hundred gentlemen. Among the guests present were: His Royal Highness the Duke of Edinburg, His Royal Highness Prince Arthur, His Royal Highness the Duke of Cambridge, his Excellency Count Beust, the Austrian Ambassador, their Excellencies, the Ministers of Belgium, the United States, Italy, Sweden and Norway, Denmark, Spain, and Persia, M. Van Weyer, his Highness the Nawab Nazim of Bengal, and Prince Ali Bahadur, his Grace the Archbishop of Westminster, his Grace the Archbishop of York, his Grace, the Duke of Cleveland, K.G., and a very distinguished company.

THE GALLERIES PRESENTED A BRILLIANT ASSEMBLAGE OF LADIES.—Grace before meat was said by his Grace

the Archbishop of Westminster, and, after meat, by the Archbishop of York.

After speeches by the King of the Belgians, their Royal Highnesses, the Duke of Edinburg and the Duke of Cambridge, ex-Chancellor von Beust, of Austria, and Ex-Premier Disraeli, his Grace the Archbishop of Westminster, who was very imperfectly heard by the reporters, proposed "The Literature of the United Kingdom." He should not perform the duty which had been entrusted to him with any feeling of insular narrowness. The presence of his Majesty and the distinguished representatives of so many countries would render that impossible were he disposed to indulge in it, and the very character of our literature would also be fatal to such a feeling. We were, as a nation, insular, and supposed to be exclusive, but there was no language he knew of which so well adopted into itself the diction and phrases of other languages, at the same time preserving all the sturdy tenacity of its own ancient soil. Neither was he aware of any literature in the world the doors of which had been so open as the literature of the United Kingdom, which, like its commerce, penetrated everywhere. It must not be forgotten, however, that our literature had a peculiar characteristic—it had an unbroken tradition of a thousand years, and he might remind his Majesty that the first history we possessed was translated by an English King.

The Archbishop of York, (Protestant) finally, proposed "The Health of the Stewards," to which the Duke of Cleveland responded.

DIGITUS DEI.—A correspondent at Rome writes, under date May 5th: Whilst the Deputies of the Italian Kingdom are discussing, at Rome, the question of the total suppression of theology, Almighty God shows Himself in all His power, and confounds the pride of men, who, in their gross folly, think they know and are able to do everything. On the 26th of April, our "honorable" Deputies were forced to suspend their anti-theological discourses to busy themselves about a dreadful and sudden eruption of Vesuvius. Signor Zarza and some of his colleagues went to Naples to see what they could do. Let them go there, and gaze upon the blazing crater, and meditate on the existence of God, whose doctrines, indeed, they may suppress by a law of the Parliament; but whose omnipotence and justice will still remain; for by the fiat of His power, He can reduce to ashes both their Parliament and their capital. They could offer guarantees to the Pope, but who can guarantee them against God's wrath and justice? No sooner had they entered Rome than the Tiber left its channel and flooded Rome, and now that they have installed themselves there, the eruption of Vesuvius breaks out.

TRAVELS IN ANATOLIA.—The Royal Geographical Society of London recently listened to an account given by W. G. Palgrave, (a convert to Catholicity, and formerly a Father of the Society of Jesus in Arabia) of a journey made by himself and four companions in July, 1870, through north-eastern Anatolia. Setting out from Trebizond, they ascended the deep valley of the Pyxartes, the only opening which the mountainous coast offers for penetrating the interior, and along which the ordinary road to Bayazid and Persia runs. Their observations commenced near the entrance to the valley, where their attention was attracted by an extensive bar of loose, water-worn stones, from fifty to sixty feet in height, crossing the valley for two-thirds of its width. The stones proved not to belong to the neighboring rocks; and, as glacier-worn rocks were met with in the same valley, there was no room for doubt that they were deposited there at the remote period when the Polar ice-cap descended to far lower latitudes than it does at present, and when perpetual snow clothed the mountain tops of Anatolia and glaciers filled the heads of its valleys.

Walnut, plane, alder and maple trees clothed the coast lands, succeeded by the oak, beach and ash; but the lower slopes, to one thousand feet of elevation, formed a zone of the magnificent *Azalea Pontica*, which, at that time, covered the field of view with brilliant sheets of blossoms. Above this, succeeded the *Rhododendron*. At six thousand feet, nothing but short grass clothed the rugged slopes; and to these elevations the inhabitants are accustomed to lead their flocks for pasture during the summer months. The travelers penetrated as far as Erzingan, on the Upper Euphrates, in a southern direction; after that, they turned west by north for eighty miles, to the mineral district of Kar-Hissar, the "Black Castle," in which were found extremely rich, though ill worked, mines of silver and lead; and eventually they struck northward, and traveled back, by the Black Sea coast, to Trebizond. They were convinced that the country offered a fruitful field for scientific and archaeological investigation, in its volcanic formations, its ancient ruins, and in the relics of primitive tribes in the hills—such as the "Kizzibash," a red-haired people, totally different from the modern inhabitants of the valleys.

## Literature, Science and Art.

— A western editor called Alexis the noble "Russ." The printer, of course, made it "Kuss."

— The Forty-ninth Lower Festival will be held this year at Düsseldorf, under the direction of Herr Rubinstein and Herr Julius Tausch (Kapellmeister of Düsseldorf). Herr Rubinstein's oratorio, *The Tower of Babel*, will be performed; the other prominent works will be J. C. Bach's cantata, "Ich hatte viel Bekümmernets," Beethoven's Symphony in E., Handel's "Ode to St. Cecilia," Schumann's Symphony in D minor, Schubert's "Miriam's Siegessang," and Weber's *Oberon* overture. The soloists will be the pianist, Herr Rubinstein (prior to his departure for his American tour); Herr Auer, violin; Herr Knappe, organ; Madame Parepa-Rosa will be the leading soprano; Herr Vogl, tenor; and Herr Gura, base. The 19th and 21st of this month are the days for the festival.

— Among recent publications in Europe noticed in the London press may be marked out for especial mention in THE GUARDIAN a work of great merit, entitled, *The Virtues of Mary, Mother of God*, by Father Francis Arias, of the Society of Jesus, with a preface, by Father George Porter, S. J. Children of Mary in California will not blame us for appending a brief sketch of the admirable libretto.

The scope of this treatise on the virtues of the Immaculate Mother of God is best shown by a short quotation from Father Porter's preface. After explaining that Father Arias was an ascetical writer of the Spanish School of Spirituality, and one who was distinguished amidst that distinguished group of authors, Father Porter says:

It is not intended for a *Month of May*; it is not offered as a spiritual book divided for daily reading during May; it is designed as a help to those who love the Blessed Mother of Jesus, and find, in their love for Her, a motive to guard against sins and imperfections, and to aspire to high virtue. The "Virtues of Mary" is not so much a paraphrase of the words of Holy Scripture, or even a collection of ancient traditions of Her life, as a solid body of doctrine intended to instruct those who love Mary and aim at imitating, however imperfectly, Her example.

The work itself is written in that grand, masterly style which invariably arrests and rivets the attention, whilst it never wears. As a book of meditations on the life of Our Blessed Lady, it is admirable, and is certain to be welcomed by the devout Christian. Each chapter is, in fact, a concise treatise on the virtue under consideration, and points out the means by which each may, in his degree, aspire to the imitation of the perfection of virtues possessed by Mary. The last chapter of the book, on the patience of the Blessed Virgin, is the longest and most carefully wrought out, and is, in effect, a practical sermon of great eloquence and vast power on the perfection of that virtue in Mary, and the necessity to all Christians of acquiring it.

— *Apropos* of the entertainment given, in this city, to M. Octave Pavé, the Arctic explorer, on the evening of June 3d, we glean that, "accompanied by five assistants—men selected for the expedition by reason of their acquaintance with Arctic exploration and familiarity with the dangers imposed on explorers by the ice-bergs of the northern seas—M. Pavé will attempt, by a route as yet unexplored, to penetrate to that point in our geography which acknowledges no longitude, as laid down in the charts irradiate."

We learn, on the authority of a New York scientific journal, that no less than three expeditions are now seeking the North Pole, by as many different routes.

Captain Hall sailed last year, and, notwithstanding his reported delay, will, no doubt, pursue his way, which has been already marked out by American adventure. A second expedition will sail this month from Bremerhaven, under the command of Weyrecht and Payer, the German lieutenants whose explorations last September of the open polar sea between Nova Zembla and Spitzbergen excited so much interest. To this expedition, the Austrian government has contributed \$87,000, and the Emperor has added liberally. It will sail in a new steamer of two hundred and twenty tons burden, and will be equipped and provisioned for staying three years in the Arctic regions. The plan is to advance to the pole on the meridians east of Spitzbergen. They expect to winter the first year at Cape Chelyuskin, the northernmost point of Asia, spend the next summer in surveying the central polar region, and, during the third summer, they will strike eastward for Behring Straits. The expedition is magnificently furnished, and can not add much to our knowledge of the polar regions.

The Swedish Government has, at the same time, projected an ice expedition to advance on sledges north from Spitzbergen; and for this, fifty reindeer are now being trained. There is, also, another German expedition projected by way of East Greenland.

# THE CATHOLIC GUARDIAN.

## Ecclesiastical.

### THE CHURCH IN THE UNITED STATES.

#### DIOCESE OF ST. PAUL.

**DEATH OF A GOOD PRIEST.**—Rev. Pius Bayer, for ten years past pastor of the Church of the Blessed Virgin, New Tria, Dakota County, Minnesota, died on Sunday, May 12th, of small-pox. The *North-Western Chronicle* says:

"He was born in the Archdiocese of Bamberg, Germany, and emigrated to this country when a young man. He studied for the ministry at St. Vincent's College, Pennsylvania, and, on the 13th of November, 1860, was raised to the dignity of the priesthood in St. Paul, at the hands of the Rt. Rev. Thos. L. Grace. Father Bayer's life is best illustrated by his works. On assuming the care of his congregation at New Tria, he met with the many difficulties which only the 'priest on the mission' knows. But with God's grace he overcame them all, and to-day, in place of the old log-house used as a church before his coming, an elegant stone church, complete in all its appointments, a school-house and pastor's residence are the fruits of his labors. Besides these, he built the churches at Hazlewood, New Market and Cannon Falls, which were embraced in his mission. He was, indeed, a good priest. What more can we say?"—*Requiescat in pace.*

#### DIOCESE OF CINCINNATI.

**DEATH OF A RELIGIEUSE.**—On Sunday last, the community of the Sisters of Charity lost one of its most efficient, zealous and devoted members, by the death of Sister Lawrence. For sixteen years she had lived the life of true religious—worthy, in every way, of the high vocation to which she was called and which she completely fulfilled. The seminarians of Mt. St. Mary's, who left it ten years ago for the mission, will carry with them, through life, the remembrance of her unwearied kindness and solicitude in ministering to their wants, and we know that all, in gratitude, will remember her soul at the altar. During the war, she was one of the heroic band who nursed the wounded and sick soldiers in the military hospitals, East and West. When peace returned, she was given a post of duty at the "Good Samaritan," which she left only when disease had brought her to the verge of the grave.—*Telegraph.*

**PERFECTLY TRUE.**—We are engaged in building a church and school at Kenmare, and a new monastery at Dublin, Ireland. Would it not be a good idea for the American hierarchy to contract to build all the churches, etc., in Ireland. We are so well off ourselves that it ought to be done forthwith. Chicago has seven temples to restore; Columbus, Ohio, has not finished her Cathedral Church; Little Rock has a mine of wealth, in the future, to build places of worship. It is about time this humbug of Ireland's ecclesiastical poverty ceased.—*Ibid.*

#### DIOCESE OF LOUISVILLE.

Rt. Rev. Bishop McCloskey, of Louisville, Ky., has been ordered to Europe by his physicians. He thinks he will spend the summer in the Green Isle, where he will find his old friends and the relatives of his acquaintances in America. Since last Christmas he has been unwell, but he expected that he would recover by a trip in the United States. Unfortunately, his hopes have not been realized. During his absence, he has appointed Very Rev. M. Bouchet Administrator of the Diocese. All letters must be addressed to him until the return of the Bishop.—*Catholic Advocate.*

#### DIOCESE OF NEW YORK.

##### THE REV. DR. VAUGHAN AND THE MISSION TO THE COLORED PEOPLE OF THE SOUTH.

It is now several weeks since the Catholics of New York were made aware of the arrival, in our midst, of the Mission to the colored race in the south, sent to our shores by the St. Joseph's Missionary Society of London, and headed by the Rev. Herbert Vaughan, D. D. Since his arrival in New York, Dr. Vaughan has been unceasing in his efforts to enlist the charity of Catholics in behalf of the great object of his mission, the conversion of the Negro population of the south. He has already directed appeals, alike forcible and eloquent, from the pulpits of St. Paul the Apostle's, St. Peter's, St. Stephen's, St. Francis Xavier's, St. Joseph's, and others of our churches and, in each instance, the congregation has generously responded by substantial contributions. We believe it is the intention of the eloquent missionary to make similar calls upon the people of the principal churches yet unvisited, and we hope that, out of the multiplicity of objects which press upon their charity, they will yet find both the will and the way to aid in work which advances the strongest arguments for their generous co-operation. There is now in the South a colored population, numbered by millions, demoralized by their still recent emancipation from the yoke of slavery, and unguided and unrestrained by the saving influence of religion. This immense multitude of people, a nation in itself, is in danger of perishing from the face of the earth, victims to the gross lawlessness of unchecked passions. There is, here an undoubted field for the zeal of apostolic men, a field in which the Church, through her servants, may reap an abundant harvest of souls, whilst preserving these poor people from the imminent peril of utter decay. Now that the laborers are in our midst, eager to proceed to the scene where such glorious labors await them, surely the hands of the Catholics of New York will not be restrained, and they will add another noble act of charity to their long record.—*New York Tablet.*

#### DIOCESE OF NEWARK.

**A BEAUTIFUL ALTAR-PIECE.**—The pretty little church of Hoboken, rendered so popular by great merits and zeal in all that can promote the welfare of his flock, of its indefatigable pastor, Rev. Antonio Cauvin, contains one of the most beautiful altar-pieces in this country, being an early copy or duplicate of Raphael's magnificent picture of the Madonna di Foligno. It is a marvelous copy, which could easily replace the original, should it ever be injured or lost. It was presented to Father Cauvin, by Her Majesty, the Queen Adelaide of Sardinia, for his American church, when he first determined to separate himself from his family and devote his energies to the service of God, in a foreign country. The original painting was executed for the Ara Coeli Convent, Rome, but was afterward transferred to the numery of Contesse, at Foligno. The Madonna is represented with the Child surrounded by cherubs, and enthroned upon clouds. Below, on the one side, is St. Jerome, recommending to the protection of Our Lady, Sigismondo Conti, uncle of the Abbe of Foligno, and Secretary-in-chief to the Pope Julius II. On the other are St. Francis and St. John. In the middle, between the two groups, is an angel holding

a tablet, whereon is inscribed the name of the painter, and of the donor, as well as the date, 1512. In the back-ground is the city of Foligno—whence the name *Madonna di Foligno*—with a bombshell falling over it, in allusion to the preservation of the city during commemoration of which event the picture was painted. This magnificent work is one of Raphael's finest examples of the "expression of character;" the angel is the personification of celestial beauty, whereas the figure of Sigismondo Conti has all the reality of life. In the St. Francis we see the fervor of devotion combined with the expression of those heavenly aspirations which were the characteristics of his angelic life, whilst on the heavenly countenance of the Madonna a chief dignity itself seems enthroned. The original picture was taken to Paris by the French during the revolution, but was recovered at the treaty of 1815. It is at present in the Museum of the Vatican. The copy which adorns the high altar of Father Cauvin's church is a splendid work of art, and he who beholds this copy has seen a picture considered to be quite the equal of the original.—*Brooklyn Catholic Review.*

**ORDINATIONS AT SETON HALL COLLEGE.**—The following promotions and ordination were lately made by Rt. Rev. Bishop Bayley, at Seton Hall College, New Jersey: Promotion to tonsure—William H. Dorrin, J. J. O'Connor and John O'Grady. Minor orders—W. Fleming, William Callan, M. J. Holland, M. McManus, P. Eagan, J. Curran, J. J. O'Connor and John O'Grady. Sub-deaconship—T. J. Toomay and Hugh McManus. Deaconship—T. J. Toomay and Hugh McManus. Priesthood—Joseph Zimmer.

**NEW FACULTY OF SETON HALL COLLEGE.**—The following named clergymen constitute the newly appointed faculty of Seton Hall College: President, Very Rev. M. A. Corrigan, D. D.; V. P., Rev. Ludovicus Schneider; Professor of Dogmatical and Moral Theology, Rev. Father S. Messmer; Professor of Scriptural and Canon Law, Rev. James H. Corrigan; Professor of Philosophy, Rev. Dr. Schmidt, Greenville; Assistants: Rev. McCarty, Dover; J. Dalton, Streets; Ch. A. Reiley, Newark; W. H. Salt, South Orange; Hickey, North Orange; P. Corrigan, and Smith, Jersey City.

**ORDINATIONS AT SETON HALL.**—The ordinations at Seton Hall Seminary, South Orange, N. J., were conducted with all that impressive solemnity peculiar to ceremonies of this kind. All the orders, from First Tonsure to Holy Priesthood, were successfully administered by Rt. Rev. Bishop Bayley, of Newark, whilst many clergymen of the Diocese assisted in the Sanctuary. Tonsure was conferred upon Messrs. John J. O'Connor, John O'Grady and Wm. H. Dorrin; and soon after, Messrs. Walker Fleming, W. F. Callan, M. J. Holland, M. A. McManus, P. Egan, J. J. O'Connor and John O'Grady were made priests of minor orders; subsequent to which Messrs. T. J. Foomey and Hugh McManus were elected to the Sacred Order of Sub-deaconship. On the morning of Saturday, upon the two last named gentlemen was conferred the dignity of Deaconship, and that of Holy Priesthood upon the Rev. Joseph J. Zimmer.

#### DIOCESE OF PHILADELPHIA.

**ST. AGATHA'S.**—The Mission given by the Jesuit Fathers Coughlin, Van Goch and Driessen, reference to which has already been made in these columns, closed about the middle of last week. The number of Communions since our last report has considerably increased; so have the baptisms of converts. The fruits of this Mission may be estimated at one thousand seven hundred Communions, twelve converts, and a number of unhappy marriages blessed.

The Rev. Father Coughlin gave two lectures at the close of the Mission, one on Wednesday evening, on the subject, "Is one Church as good as another?" He also gave another on Thursday evening. Both these lectures were remarkably well attended, the church being densely crowded on both occasions. The one on Wednesday evening showed that God had established a church, that He had appointed a preaching and a teaching body, that He had given to that Church "all truth," that He had left it with a visible Head on earth, that He had marked it with characteristics of oneness, of holiness, of Catholicity and of Apostolicity, that He had commanded His Apostles to teach certain things, things which "He had commanded," that they were not to be blown about by every wind of doctrine, "that they shall not give heed to spirits of error," and to false teachers. From this, the Rev. speaker argued that as Christ had established a Church, that Church must be the true Church, and, consequently, it must be the best. We give these few hints as suggestive of the ground gone over by the learned Jesuit.

Father Fitzmaurice has every reason for congratulation at the success which has attended his Mission, and we know that the good missionaries carry with them the good wishes of the people of St. Agatha's.—*Catholic Standard*, May 25.

**CHURCH OF THE SACRED HEART.**—The corner-stone of this new Church, Rev. Thomas F. Hopkins, Pastor, was laid, according to announcement, on Sunday afternoon, the 19th ult. The ceremony was performed by Rev. Rev. James F. Wood, D. D., assisted by Rev. P. F. Sullivan, of St. Paul's, as Deacon, Rev. Thomas Barry, of the Ascension, as sub-deacon, and Rev. A. J. McConomy and Mr. Dillon, as Masters of Ceremonies. Very Rev. Maurice A. Walsh, V. G., Rev. Nicholas Cantwell, Rev. Hugh Lane, Rev. John W. Gerdeleman, Rev. M. Filan, Rev. J. E. Mulholland, Rev. J. O'Reilly, Rev. F. A. Sharkey, Rev. D. A. Brennan, Rev. I. F. Horstmann, D. D., Rev. J. J. Elcock, Rev. J. J. Ward, Rev. M. P. O'Brien, and Rev. Thos. F. Hopkins, Pastor of the church, likewise assisted at the ceremonies.

The procession of the Right Rev. and Rev. clergy, at the appointed time, emerged from the sacristy-door of the temporary chapel, and proceeded to a stand which had been erected for the purpose, and where the initiatory ceremonies were performed. Thence the Bishop and his assistants proceeded to the north-west corner of the lot and laid the corner-stone. They then passed around the entire foundation, chanting the Prayers, Antiphons, Psalms, and Litany prescribed by the Ritual.

The Right Rev. Bishop Wood addressed a few words, inciting the people to give still more for the Church. What had been so far given, he said, had been given to the corner-stone. He especially called upon the women to give, and reminded them that Moses having called upon the people to give, the women gave even more than he wanted. He did not want the women to bring flounces and feathers, and Dolly Vardens, but they should do like the Jewish women did, give their bracelets and their ear-rings, and he wanted them to give Father Hopkins even more than he desired.

The Bishop announced that there would be another corner-stone laying at Nicetown Lane and Second Street, on Sunday, June 2d.

The Right Rev. Bishop now imparted his Episcopal Benediction upon the assembled multitude, the Rev. clergy present responding to the *Sit nomen Domini*.

During that part of the ceremony which permitted of

a tablet, whereon is inscribed the name of the painter, and of the donor, as well as the date, 1512. In the back-ground is the city of Foligno—whence the name *Madonna di Foligno*—with a bombshell falling over it, in allusion to the preservation of the city during commemoration of which event the picture was painted. This magnificent work is one of Raphael's finest examples of the "expression of character;" the angel is the personification of celestial beauty, whereas the figure of Sigismondo Conti has all the reality of life. In the St. Francis we see the fervor of devotion combined with the expression of those heavenly aspirations which were the characteristics of his angelic life, whilst on the heavenly countenance of the Madonna a chief dignity itself seems enthroned. The original picture was taken to Paris by the French during the revolution, but was recovered at the treaty of 1815. It is at present in the Museum of the Vatican. The copy which adorns the high altar of Father Cauvin's church is a splendid work of art, and he who beholds this copy has seen a picture considered to be quite the equal of the original.—*Brooklyn Catholic Review.*

#### DIOCESE OF WILMINGTON, DEL.

The Catholics of Kent County, Md., are making great efforts to secure the means of erecting a church at Chestertown, and, for this purpose, a concert was given in the Town Hall of Chestertown, on Thursday evening, the 16th May. Among the singers were Messrs. R. McChrystal, R. Magee, Jno. McKennan and the inimitable comic vocalist, Mr. Frank A. Conly. Among the ladies present were Mrs. Kate McKee, accompanist; Mrs. Martha Walsh, the Misses Munce and Miss Cecilia McFadden. This concert, gotten up under the auspices of the Bishop Wood Literary Institutes, numbering four hundred members.

#### DIOCESE OF NEW ORLEANS.

**HONORS TO A CANON.**—As soon as the promotion of the Rev. Cornelius Moynihan to be Canon, and his appointment as a member of the Archiepiscopal Council were ascertained, a few of his many friends among the Clergy determined, at the suggestion of Mgr. Gouvenot de la Riviere, who never denies himself the luxury of evincing his inherent kindness and amiability of disposition, to give that worthy priest and estimable gentleman some token of their high regard. They resolved that the first day he wore the distinctive vestments of his new office should be marked with more than ordinary solemnity, and, accordingly, Mgr. de la Riviere, himself a Canon already, and Prelate of the Papal Household, volunteered to sing the High Mass, which he did with his peculiarly sweet and sympathetic voice, and was ably assisted by the Rev. Fathers Orfei and Flanagan, as Deacon and Subdeacon, while the ceremonies were observed with minute accuracy and easy gracefulness under the skilful direction of Father Heaphy. The music was fine and in keeping with all the other circumstances connected with the occasion.

Before Mass began, the Canon designate advanced to the foot of the altar, dressed in the cassock and surplice of an ordinary priest; but exchanged them there for the picturesque *rochet* and *mousetta* indicative of the dignity to which he was raised. That dignity was as well merited as unsolicited by him, for the good priest shrinks from any reward this side of Heaven; but does all honor to the sagacious and whole-souled Prelate who conferred it, in that it proves him to be equally keen-sighted in discerning and generous in rewarding worth. This single act, were even the hundred others we know of wanting, would itself entitle Archbishop Perche to the undying gratitude of his priests and people; it is his testimony to the zealous and successful labors of a faithful priest, and also a concession to the legitimate affections of the people, who never had any other pastor. Among them, Father Cornelius, as people still persist in calling him, has spent nearly a quarter of a century—the whole of his sacerdotal life—and we take this occasion to wish him at least as many years more to enjoy his honors, and to be, by his example, more persuasive than even his word is eloquent, as he is now, at once the pride and comfort of his people.—*Propagateur Catholique*, (New Orleans).

#### DIOCESE OF ST. AUGUSTINE.

**CIRCULAR OF RT. REV. BISHOP VEROT.**  
Rt. Rev. Augustin Verot, Bishop of St. Augustine, Florida, is happy to be able to recommend his diocese and his mission, in Florida, to the prayers and benevolence of the Catholics of Baltimore, among whom he has labored for many years, during the existence of the former St. Mary's College, of this city, having been one of the Professors there from the year 1830 to the period of its suppression, 1852. The Diocese of St. Augustine, Florida, entrusted to his charge, is very poor—the poorest, indeed, of all the devastated regions of the South. Money can not be found there even to keep in repair the few Churches that exist, much less for the new churches that ought to be built, for the accommodation, not only of the Catholic whites, but also of the colored people, who, having been baptized in the Church, cannot be saved from apostasy if long deprived of the facilities of divine worship.

All know that the Southern States have suffered awfully from the late disastrous war. Florida, though less able to bear these losses, has suffered more than any other Southern State, and has not been able yet to recover, as some of the other States have done.

The church of Jacksonville, Florida, together with the parochial house, was destroyed by fire during the war, and all the efforts of the people there, so far, have not been able to finish a new church, which is in progress of erection. Other churches in the diocese were, at that time, robbed of their sacred vessels and vestments.

The taxes have been so enormously increased by the local government of Florida that, in many instances, they surpass the income and revenue of the property taxed, and compel the owners to think of selling out their property and withdrawing from the country.

In view of these calamitous circumstances, the Rt. Rev. Bishop cordially appeals to all kind-hearted and generous Christians of this favored city of Baltimore, and especially to his former friends and pupils, in Old St. Mary's, that through their generosity he may be able to save religion and the Church from deplorable losses, and accomplish the object for which he has accepted his office in that distant and poverty-stricken region.

#### THE CHURCH IN CANADA.

#### DIOCESE OF MONTREAL.

#### THE ARCHBISHOP OF QUEBEC INVESTED WITH THE PALMUM.

This imposing ceremony took place in the Parish Church of Notre Dame, on Thursday, May 9th, Feast of the Ascension, at High Mass, and never was a more imposing ceremony witnessed within the walls of that vast building. The church, both within and without, had been handsomely decorated for the occasion, and from an early hour it was filled with a dense crowd of people eager to participate in the august proceedings of the day.

The Bishops of the Province were all present, with one exception, and that a most important exception. His Lordship the Bishop of Montreal, though perhaps a little better than he was ten days ago, was not considered, by his medical advisers, to be sufficiently recovered to take part in the ceremony, which, however, was graced with the presence of six Bishops, besides that of His Grace the Archbishop, and Metropolitan of the Province of Quebec.

The Bishops present were Mgr. Guigues, of Ottawa; Mgr. Verreau, of St. Augustin, Florida; Mgr. Larocque, of St. Hyacinthe; Mgr. Langevin, of Rimouski; Mgr. Lafleche, of Three Rivers; and Mgr. Pinsonneault, of Birtha, in partibus.

Having entered the Church of Notre Dame, His Grace the Archbishop took his seat to the left of the altar, on a

throne surmounted with his proper armorial bearings; by his side stood the Very Rev. M. Bayle, Superior of the Seminary of St. Sulpice; Rev. M. Legare, Procureur of the Seminary of Quebec; and M. Le Grand Vicaire Tricoteau, of the Diocese of Montreal. Their Lordships, the other Bishops assisting, were seated on the right side of the altar, in a line facing the archiepiscopal throne, and were accompanied by all the chief clergy from the Bishoprics, the Jesuits, the *Pères Oblats*, and the diocese of Montreal. We may add that the Rev. M. Vaughan, from Baltimore, in charge of the Mission to the negroes, was also present. Amongst the laity were to be noticed His Honor the Mayor, M. Rodier, and the office-bearers of our several Catholic and National Societies.

High Mass was celebrated by Mgr. Bertha, assisted by the Rev. M. Moreau, one of the Canons of the Cathedral, while two ecclesiastics from the Seminary assisted as Deacon and Subdeacon, respectively. The Choir, composed of 200 performers, was under the direction of the Rev. M. Barbarin, of the Seminary, and M. Larre, with M. Labelle at the organ. The music performed was Hayden's First, and was admirably executed.

#### THE CHURCH IN ENGLAND.

#### DIOCESE OF WESTMINSTER.

**ST. DOMINIC'S PRIORY, HAVERSTOCK-HILL.**—Last Sunday, the Dominican Fathers, at Haverstock-hill, commenced the celebration of the Tercentenary of S. Pius V. By request of the last general chapter of the Order, the general had directed that the festival should be observed with special solemnity in all Dominican Churches, and its entire octave kept as a week of earnest supplication for Pius IX. The temporary church in the priory was adorned in a manner befitting the occasion. At the early Masses nearly all the congregation approached Holy Communion. The High Mass was sung by the Passionist Fathers from Highgate, the Very Rev. Father Sebastian Keens being celebrant. The Very Rev. Father Bertrand Wilberforce, prior, preached the sermon on the virtues of S. Pius. Solemn Vespers were sung in the afternoon, and Compline in the evening; after which the Rev. Father Lockhart preached.

**CATHOLICS IN THE BRIT**

Since such were our convictions, we were not in a position to assent to or approve of the law. As, however, our Episcopal Office and the love of Christ impels us to do whatever lies in our power to diminish that danger and prejudice, and as, moreover, no earthly power can discharge us from our duty of caring for the Christian education of the young souls entrusted to us by our Divine Saviour, we are resolved, in the future as in the past, faithfully to perform our Pastoral duties toward the elementary schools now separated, by the new law, from their Mother the Church, in so far and so long as it is possible for us to do so.

Being firmly convinced that the clergy of our dioceses fully share these our sentiments, we think it expedient to issue the following admonitions and regulations:

I. Every priest shall undertake the local inspection of the schools of his parish, without its being necessary for him to obtain the special permission of his bishop.

II. On the other hand, such a permission is required before he can undertake the district inspection of schools beyond the bounds of his own parish. School inspectors, who already exercise these functions, do not require this authorization.

III. In case demands are made on ecclesiastical inspectors of schools which conflict with their priestly or spiritual duties, they shall not resign their office as inspectors without first consulting the Ordinary.

IV. As soon as the right of inspecting schools, conferred on clergymen, is revoked by the State, or any other important change in his official position is made, he shall communicate with the episcopal authorities.

V. We are, however, confident, beloved brethren, that you will devote yourselves with redoubled zeal to religious instruction, and be unwearied in the meritorious work of providing for the religious education and the general culture of the young.

VI. You will, therefore, treat the teachers, your co-laborers, with respect, love and sympathy; and be continual examples to them, by your godly words, your works, and your lives.

In conclusion, we admonish you not to be dismayed in your hearts, by all the afflictions and tribulations of these evil times, and the misrepresentations, calumnies, and mortifications to which we are exposed from so many sides, but to remember the apostolic admonition:

"But in all things let us exhibit ourselves as the ministers of God, in much patience, in tribulation, in necessities, in distresses, in stripes, in prisons, in seditions, in labors, in watchings, in fastings, in chastity, in knowledge, in long-suffering, in sweetness, in the Holy Ghost, in charity unfeigned, in the word of truth, in the power of God; by the armor of justice on the right hand and on the left, by honor and dishonor, by evil report and good report, as deceivers and yet true, as unknown and yet known, as dying and behold we live, as chastised and not killed, as sorrowful yet always rejoicing, as needy yet enriching many, as having nothing and possessing all things." (2 Cor. vi, 4.)

Unite with us in prayer to Almighty God that He may shorten the time of tribulation; that He may always supply His Church with devoted priests, pious teachers, and faithful laborers, and grant that from these days of trouble a peaceful fruit of righteousness may grow for all of us to eternal life.

The grace of our Lord Jesus Christ be with you all. Given at Fulda, the 11th April, 1872.

PAUL, Archbishop of Cologne.  
HENRY, Bishop of Breslau.  
PETER JOSEPH, Bishop of Limburg.  
CHRISTOPHER, Laurentius, Bishop of Fulda.  
CONRAD, Bishop of Paderborn.  
MATHEW, Bishop of Treves.  
LOTHAR, Bishop of Lucia, i. p. i., Administrator of Archdiocese of Freiburg for Hohenzollern.  
PHILIP, Bishop of Ermland.  
JOHN HERNHARD, Bishop of Munster.  
WILLIAM, Bishop of Hildesheim.  
KLINGENBERG, Vicar-General and Capitulary, as proxy for the Bishop of Culm.

#### THE CHURCH IN AUSTRIA.

##### DIOCESE OF VIENNA.

EXPULSION OF THE JESUITS.—The Municipal Council of Vienna has just voted a law whereby the Jesuits, who have escaped from the persecution of Prussia into Austrian territory, shall be immediately expelled.

#### THE CHURCH IN ITALY.

##### APPEAL TO THE CATHOLICS OF THE WHOLE WORLD.

We, the sons of the beautiful but unhappy Italy, once more appeal to the Catholics of the whole world, on behalf of the cause of the Church and the Holy Roman See, against which conspire heresy and unbelief, the old errors that for so many centuries have troubled the peace of men, and the modern Utopias so ardent to seek its ruin. The voice of the Catholic youth of Italy, although weak, has hitherto met with generous sympathy from the Catholics of all countries. Perhaps it is that men have seen in our words the sincere and loyal expression of the religious feelings of our dear country, whose purest traditions, whose most sacred liberty—that of faith, and whose greatest glory—that of a boundless respect for the chair of St. Peter, have been in vain trodden under foot during the past twelve years. Or, perhaps, justice has been done to this country, too much calumniated by the Revolution. Be this as it may, it is certain that God has made our wishes fructify, and has given efficacy to our humble words. The Pontifical Jubilee of Pope Pius IX was celebrated with solemnity throughout the world. The imprisonment of the Vicar of Christ having caused an increase of fervor among the faithful, we witnessed, with emotion, crowds of pilgrims, from distant lands, pass through our country to do homage to the Pope in the name of all; whilst, at the same time, the whole long chain of the Appenines was covered with millions of peaceful bonfires, symbolic of the fidelity that endures in the hearts of Italians toward the holy, great, and magnanimous Pius IX, the Infallible Vicar of Christ. We this day come forward to address a fresh appeal to all the Catholics of the world who glory in the possession of the true faith, and we are invited to this pressing appeal by a wish expressed by the Holy Father himself.

In these days, it is impossible to pass over the sacred duty which Catholics have of persevering, without relaxation, in that struggle to which the words of the Church have so often called us by the mouth of the Pope and of the Bishops—the struggle against the obstinate and Satanic efforts which strive to root out the holy and glorious faith of Rome, from the hearts of the people, to put in its stead the proud and lowering Utopias of atheism and materialism, more or less cloaked with hypocrisy. But the chief cause of sorrow to the Supreme Pastor of the Church, and to all the faithful, is the pressing necessity of combating the sad and terrible propaganda of irreligious teaching and of instruction, which has become the monopoly of governments openly professing godlessness and unbelief.

Pius IX, the Father of all the faithful, now a prisoner in his own city, and forced to live on alms, tells us that his greatest sorrow is to find himself debarred from all means of supplying so urgent a want, and of hindering the growth, in the great Catholic family, of a generation which will bring new griefs and new miseries to the Church and to society. This sad and but too true presage of the future is clearly set forth in their pastoral letters by a great number of Bishops, in the conclusions of so many Congresses, and in so many books and periodicals.

It is, then, a sacred and positive duty, on the part of the faithful, to supply to their Pastor, by their charity, the material means of which the Revolution has so basely deprived him.

This it is that has inspired us with the thought of opening a general subscription for Peter's Pence, under the name of "Offering of the Filial Love of the Catholic World to Pius IX." Such an undertaking finds its strongest recommendation in the history of our great Pontiff, and in the evils that beset modern society. This appeal, translated into different languages, will be transmitted to all countries, even the most distant, wherever there are Catholics. It leaves us, bearing with it the heartfelt wishes of the Church, and we trust that it will return richly laden with the choice gifts of the whole world.

On the 23d of August, the first anniversary of the memorable and glorious day on which Pius IX exceeded the years of St. Peter in the See of Rome, we propose to lay at his feet the first offerings which will undoubtedly have reached us.

On the Feast of the Epiphany, 1873, we hope to be enabled to complete the presentation of this universal offering, which will thus bear some resemblance to the Gifts of the Three Kings to Our Lord in the Crib.

Catholics of the whole world, brethren in Jesus Christ, we need say no more to stir up your generous piety in behalf of so important a work, undertaken in order to enable the Sovereign Pastor of our souls to satisfy his burning desire to save the present generation from the inroads of error, and from the scourges which overrun the world.

God's blessing be with those who will contribute to this work of holy love—of filial and fraternal charity!

JOHN ACQUADERNI,  
President of the Superior Council of the Society of the  
Catholic Youth.

ALPHONSO RUBBIANI, Secretary.  
BOLOGNA, 22d February, 1872.  
Feast of St. Peter's Chair at Antioch.

DEPARTURE OF AN ESTEEMED ITALIAN CLERGYMAN.—Rev. Dr. Sumbucetti started for Rome on May 15th. His departure is a loss for the diocese, particularly for the Italians, among whom he had labored so zealously. It is with regret that he left America; but he was obliged to obey the orders of his superiors. His grief, however, was softened by the hope that he could obtain permission from the Propaganda with which he is connected to visit once more the shore of America, which he had learned to love during his sojourn here.

#### EARLY CATHOLIC MISSIONS IN THE WEST.

In the Winter of the year 1846, a request having been made by the United States Government to the Right Rev. Peter Richard Kenrick, Bishop of St. Louis, Missouri, to provide priests for the Osage Mission, the Bishop intrusted it to the care of Very Rev. Father James Vandeville, then Provincial of the Society of Jesus in Missouri. Father John Schoenmaker was appointed the Superior of a Mission among the Osages, and that Mission was to be under the patronage of St. Francis of Jerome.

No sooner had the Spring of 1847 opened, and allowed travel upon the vast and desert plains of the Indian Territory, than Father Schoenmaker, with Father J. B. Bax and three lay-brothers, left St. Louis for Kansas City, which, at that time, although the great landing-place of the West, consisted only of a few "shanties," built at random toward the mouth of the Kansas River. From Kansas City our missionaries went up to Westport, which then counted only one log-house; thence, taking a south-easterly course, through never-ending prairies, they came to the Marais des Cygnes, at the mouth of Sugar Creek; from that place they journeyed toward Fort Scott, at that time a small military post; and at length, the 29th April, they reached the Neosho, and took possession of the mission, made up of two log houses, put up by the government, on the very spot chosen by Father Verreydt, on the west bank of Flat Rock Creek, two miles from its mouth—a most beautiful location between the two streams. As has often been the case, the persons intrusted with the building of the mission built the poorest kind of houses. But nothing could discourage the holy missionaries—neither the poverty of the buildings nor the total want of furniture. Father Schoenmaker set to work; a wooden partition gave them a place for a chapel; order was established in the house; and a few Indian boys having been collected, the school commenced at once, having celebrated the Holy Sacrifice to draw down the blessing of God upon the institution.

But it was useless to think that any permanent good could be effected in civilizing the Osages, if the Indian Father Vandeville, the Provincial of the Jesuits, applied to Right Rev. Martin Spalding, then Bishop of Louisville, late Archbishop of Baltimore, and from Loretto, in Kentucky, obtained a few Sisters, under the direction of Mother Concordia Henning. These good Sisters, to the number of six, sacrificing all for the Lord, traveled these same prairies on which we have followed the missionaries, and gladdened the hearts of the Osages at their arrival. They were well pleased when told that Sisters would come to educate their girls, but they thought it would be far off. So, when they actually saw the Sisters, they pressed round them in Indian fashion, and could not part from them. They received a regular Indian ovation. The Sisters commenced their school with twenty-five pupils.

The mission is now established; order and discipline reign everywhere. It is a hard task to bring these wild boys and rude savages, accustomed to the hunt and idleness, to habits of cleanliness, order, submission. But all this is done. Father Schoenmaker provides for all; Father Bax teaches the boys and preaches to the half-breed Indians; he also visits the Indian wigwams, and instructs the people. The three brothers also attend to the temporal requirements of the house and farm.

The room set apart for a chapel, in the old house, soon became too small, and so, early in the Spring of the year 1848, we see Father Schoenmaker busy at work, with all the Indians and half-breeds he can collect, felling trees, hewing logs, and raising a rude temple, 25 by 30 feet in size, to the Almighty, on the banks of the Neosho River. Indians and strangers flocked to hear the Word of God and attend divine service. Many who had not practiced their religion for years, were brought back to its tenets. This first church, on the Neosho, was dedicated to God, under the patronage of Saint Francis of Jerome.

A few rods west of the church a piece of land was fenced in for a burial place. The congregation was at that time made up of some good Canadians well instructed

in the Catholic faith; some converted Indians, and some people of all nations, who had been so long living away from the Church that their faith had become weakened. Generally they had married, Indian-fashion, and it was the first care of the fathers to bring such back, bless their marriages, and make them live a Christian life. True, they were never joined any religious denomination, but they were inclined toward the Indian worship of Manitou, the great and the evil spirits.—*Father F. H. Defour, in Kansas Magazine.*

#### Correspondence.

##### OUR ROMAN LETTER.

[SPECIAL CORRESPONDENCE OF THE GUARDIAN.]

ROME, May 20, 1872.

The great eruption on Mount Vesuvius it at an end, much to the relief of the whole of Naples, who, with good reason, began to entertain the most alarming suspicion for their own safety. The continual fall of ashes, the fearful grumblings of this enraged giant, the very sight of eight rivers of red-hot lava, measuring from five to six hundred feet wide by seventy in height, were circumstances by no means likely to re-assure them of their safety. The amount of destruction caused by this last eruption no one, as yet, has been able to calculate; but though the number of lives lost does not seem to exceed two hundred, the loss of property is much greater than at first imagined. A very wide extent of cultivated land, formerly well known for producing the famous "Lacrima Christi" wine, has been lost forever; for where the lava settles, human labor becomes fruitless. However, to adopt the very words of the Holy Father, this punishment has been productive of some spiritual good, for by far the greater portion of the Neapolitan population, at the sight of the raging fire, rushed to the churches, and many who, before, had forgotten their God, with trembling and heart-stricken hearts sought his protection. And protection through their patron Saint Januarius was extended to this alarmed population. His image was carried in solemn procession through the town, and the prayers of the faithful pierced the heavens, and Naples, "*La Bella Napoli;*" saw Mount Vesuvius assume a more peaceful attitude, and soon after was restored to its former quiet and rest. The Pope's health is perfectly good, though greatly tried by the persistent war which Prince Bismarck is waging against the Prussian Church. The last scheme of the famous Prime Minister is somewhat novel, but it does not seem to have been crowned with success. The news is all at once trumpeted to the four parts of the world, that Cardinal Hohenlohe was made extraordianary ambassador for the Holy See, at the Prussian Court, and Prince Bismarck, in his official paper, took great care to inform us that such an appointment had met with the full approbation, on the part of the Emperor William, who was pleased to see, in the person of the Cardinal, a man independent of the Jesuits, whose ultra-montane schemes aimed at the total destruction of the new Prussian Empire. However, it seems that his Holiness had never been asked his consent on the matter—a plain insult—for as cardinals can not even absent themselves from Rome without the Pope's permission, it seemed most strange that one of them had been appointed ambassador to a foreign court without consulting the wish and pleasure of Pius IX; and so, when Cardinal Antonelli was written about the matter, the answer given was that the Pope could not permit any such thing. The *Univers*, too, was authorized to publish the following pithy but telling piece of information: "Despatches from Berlin announce that Cardinal Hohenlohe was nominated ambassador to Rome." This piece of news is false, or, at the least, is a "*ballon d'essai*." "The Cardinal can not accept." Poor Bismarck; he seems to be dashing his head against a stone wall, especially in his endeavors to destroy the Jesuits, whose courage, learning, and real Catholic power he does not seem to have fathomed. In fact, for the two or three petitions he had caused to be sent up to the Reichstag for the expulsion of the Jesuits from Prussia, an incredible number of others are, every day, arriving in Berlin, begging of the deputies to grant freedom to the Jesuits, for as they justly reason, the very same reason on account of which the Jesuits should be sent out of Prussia holds good against all Catholics. The number of these petitions is truly extraordinary; in one day alone, the 27th of April, no less than two hundred were presented. Yesterday, the 5th inst., the Red Republicans mustered strong outside the gate of San Pancrazio. It was to commemorate the defense of Rome against the French in 1849, when Mazzini, Armellini and Maffei formed the triumvir, and ruled the Eternal City. The meeting was largely attended, and, to any close observer, it speaks in terms plain enough that, at the very first opportunity, Victor Emmanuel will have to give way to the popular fury, to see re-enacted the same brutal and savage deeds that disgraced Rome in the revolution of 1848. A greeting of welcome was voted to Garibaldi, the man who does not allow a day to pass by without insulting and vilifying the most sacred and venerable personages of the Catholic Church, in this country. Several violent speeches were made, all against Victor Emmanuel's government; and they, each and all, expressed a hope that Mazzini's beau ideal of a republican and anti-Catholic form of government would soon be realized. The other day, a grand funeral service was performed for the repose of the soul of *gens des armes* who had been cruelly murdered by the new party. Another requiem mass was offered in Santa Maria Transpontina, on the 2d inst., for the repose of the soul of Monsignor Fessler, Bishop of St. Ippolito, in Austria, and Secretary-general of the Vatican Council. In Monsignor Fessler the Catholics have lost one of the most clever and deep-thinking men

of the age. He was a great writer and a man dreaded by the revolution.

The rising in Spain, against Victor Emmanuel, the man who has thought proper to put the crown of Spain on his own head, is taking a greater hold than ever. The news that Messrs. Stefano has published, in his telegrams, to the effect that Gen. Prada had been routed, and was trying to pass the French frontier, to save his men from certain death, is a clever little story got up by King Amadeus' government, in order to keep throwing dust into the people's eyes. The facts of the matter are as follows: General Prada is at Vera, close to the French frontier, where, with the greater portion of his valiant and well-disciplined soldiers, he intends to protect the person of Don Carlos, whose entry into Spain does by no means bespeak an end of the rising. Of course, you must have been told that the movement has been got up by a few priests, who are actually heading the rebels—whereas the priests are made to follow the great body of the people, who are sick of the revolutionary government that a foreigner has, of late, been implanted on their soil. And the very place where Don Carlos is expected is a large property belonging to De Barraut, brother-in-law to General Elio, who, with a large body of well-armed mounted guards, is anxiously waiting for the man that is to save Spain from the revolution, and once more show the world that Spain is Catholic. In Catalogna, the movement is greatly extending, and three thousand soldiers of Don Carlos have entered Durango. King Amadeus' men know not what to do, for they are obliged to keep a large garrison in every large town, to prevent them from rising, and this, of course, puts it out of their power to collect a sufficient number of troops to meet the Spaniards, who won't have him. Moreover, it is well known that the followers of Don Carlos are well supplied with money, with which to purchase provisions and arms, and often succeed in making Amadeus' troops change their standard.

I will end this epistle by saying a few words about the celebration of the fiftieth anniversary of the Propagation of the Faith. It has been universally kept all over Italy, but, in a most especial manner, in Turin, where it was celebrated with an *eclat* worthy of its inhabitants. I am told that this good work is extending far and wide, all over Italy, but especially in the large towns. Florence, last year, sent no less than 26,000 francs to Paris. I hope this pious association, enriched with so many plenary indulgences by the Holy See, is known on the Pacific coast. Should it not be so, you could not purchase a place in heaven, at a cheaper rate, than by being the means of making it known and spreading it amongst the California Catholics. One American cent, equal to five French centimes, per week, is little enough, still that little goes toward spreading our holy faith in China, India, Oceanica, Australasia, and the whole of Africa, where no less than 100,000,000 blacks are living in darkness and in the shadow of death. This year, the revenues of the Propagation of the Faith has fallen off greatly, owing to the great losses that France and Prussia have suffered in the last war. To make up for this deficiency, a great deal has been done in England, and especially in Ireland, but I feel sure that, were the Catholics of the United States to take to heart this truly Catholic institution, its coffers would overflow with untold wealth, and Christ's kingdom would spread far and wide over the face of the world; whereas, now, Protestants do a great deal of mischief by the large means they have at their disposal, and too often put us Catholics to shame.

##### DEATH OF AN IMPENITENT AT ROME.

Deputy Plutino's funeral, quite recently, was the cause of some angry recriminations in the columns of the Roman papers. The body was interred without religious rites of any kind, partly on account of the unfortunate man's known unbelief, and partly owing to the express wish of his brother and friends. The latter had the cross taken off the hearse, and allowed no symbol, save the national flag, to precede the funeral *cortege*. Nevertheless, agents from the Chamber of Deputies made vigorous efforts to induce the clergy to read the burial service over the body while waiting for interment. The deceased being notoriously excommunicated and presumed impenitent, Christian burial was persistently refused by the Cardinal Vicar of Rome. Plutino had long ceased to be a Catholic, and the request, made by those who wished to save appearances, was felt to be an insult to the Catholic religion. When the corpse arrived at the Consolazione Hospital, where it had to await interment, some of the components of the procession entered the adjoining church, and, despite the protest of the priest in charge of the sacred edifice, erected the usual catafalque in the nave, and placed lighted candles round the coffin. After the church had been thus profaned for some hours, the corpse was removed. Pius IX alluded, last Sunday, to this wretched man's fate in words at once impressive and terrible:

There are some who persevere, even unto death, in infidelity; who die, as they say, courageously—that is, who die possessed of the Devil. Only a day or two ago a death of this kind took place in the midst of us. A sinner has passed away; he expired abandoned by all, cast off by God, forsaken by Mary, unassisted by the holy Angels. That soul, surrendered to the power of Satan, has sunk into the abyss where it has to curse God for evermore.

The discourse of which the foregoing is a fragment, was addressed to the parishioners of St. Vincent and Anastasius, and to a portion of those of the Dodici Apostoli. The crowd in the Consistory, on this the last occasion of the kind until autumn, was, if anything, greater than on former Sundays.

A CORRESPONDENT says George Washington "never would have made an editor, because he could not tell a lie."

# The Catholic Guardian

FRANCIS DILLON EAGAN, Editor.

"WHOEVER WILL BE SAVED, BEFORE ALL THINGS IT IS NECESSARY THAT HE HOLD THE CATHOLIC FAITH, WHICH FAITH, EXCEPT EVERY ONE BOTH HOLD ENTIRE AND INVIOLE, WITHOUT DOUBT HE SHALL PERISH EVERLASTINGLY. THIS IS THE CATHOLIC FAITH WHICH EXCEPT EVERY ONE BELIEVES FAITHFULLY AND STRADFASTLY, HE CANNOT BE SAVED."—Creed of St. Athanasius.

## CALENDAR FOR THE WEEK.

Day of Month	Day of Week	JUNE.	Color.	Office.
9	Su	3d Sunday after Pentecost. Com. of St. Primus and Felix, M., in L. and M. In 2 Vesp. com. of foll. com.	G.	s. d.
10	Mo	St. Marcellat, W. Q. Vesp. of foll. com. of Prec. St. Barnabas, Ap. In 2 Vesp. com. of foll. and St. R. Basilis and Comp. M.	W.	s. d.
11	Tu	In 2 Vesp. com. of foll. and St. R. Basilis and Comp. M.	W.	d. m.
12	We	St. John a Facundo, C. 9 less com. of St. Basilis and Comp., M., in L. and M. In 2 Vesp. from ch. of foll. com. of prec.	W.	d.
13	Th	St. Anthony of Padua. Vesp. from ch. of foll. com. of prec.	W.	d.
14	Fr	St. Basil, G. B. D. Vesp. from ch. of foll. com. of prec. and St. Vitus, M.	W.	d.
15	Sa	St. Philip Neri (May 26). 9 less com. of St. W. Vitus, M., in L. and M. Vesp. from ch. of foll. com. of prec. and Sund.	W.	d.

## THE VOICE OF THE HOLY FATHER.

"PROVIDENCE SEEMS TO HAVE GIVEN, IN OUR DAY, A GREAT MISSION TO THE CATHOLIC PRESS. IT IS FOR IT TO PRESERVE THE PRINCIPLES OF ORDER AND OF FAITH, WHERE THEY STILL PREVAIL, AND TO PROPAGATE THEM WHERE IMPURITY AND COLD INDIFFERENCE HAVE CAUSED THEM TO BE FORGOTTEN."—Letter of Pope Pius IX, in 1851.

"We urgently beseech of you to assist, with all good will and favor, those men who, animated with spirit and possessed of sufficient learning, are laboring and publishing books and journals for the defense and propagation of Catholic doctrine."—Encyclical of Pope Pius IX, in 1853.

"Leave nothing untried by which our holy religion and its salutary teachings may more increase in the United States, and unhappy wanderers may return to the safe path."—Letter from Pope Pius IX, to the Prelates of the United States, in 1855.

## A CARD FROM THE ARCHBISHOP.

TO THE REVEREND CLERGY AND LAITY OF THE ARCHDIOCESE OF SAN FRANCISCO:

Many of you have already learned, no doubt with pleasure, that FRANCIS DILLON EAGAN, for many years a minister of the Protestant Episcopal Church, has lately renounced Protestantism and embraced the Catholic faith. In a public lecture here, he, in eloquent terms, gave his reasons for such a step. DR. EAGAN has resolved to devote all his energies and abilities to the cause of our holy Religion, and to the spread of Catholic doctrine; and to this end he has started a paper, THE CATHOLIC GUARDIAN, to be devoted exclusively to Catholic interests. As its Editor, he proposes to visit the several parishes of the Archdiocese, and expects the co-operation and assistance of the Catholic clergy and laity.

I am sure you will give him a hearty welcome, and render him every assistance in your power to get a large number of subscribers, which alone can make the new paper a success.

JOSEPH SADOC ALEMANY,  
ARCHBISHOP OF SAN FRANCISCO.

SATURDAY, JUNE 8, 1872.

## CATHOLICITY IN ENGLAND.

Whatever may be thought of the exclusion, by English constituencies, of Catholics from the Lower House of Parliament, it can not be denied that, of late years, the gains of Catholicity have been great in every class of society in Great Britain. Nor, strange as it may seem to those who are apt to glorify the liberality of public opinion in this country, is intolerance in religious matters so deeply rooted and invertebrate in England as in the United States. In no part of Europe does a change from Protestantism to Catholicity involve loss of caste and social influence, as it too frequently does in this "free" Republic of ours. If Evangelical exponents could not forgive the illustrious Chief-Justice Taney—the descendant of an old Catholic family in Maryland—for his devotion to the ancient faith, and more recently held up to public odium Chief-Justice Chase, for being present, during a visit to the University of Notre Dame, at the celebration of the holy sacrifice of the Mass, they would, of course, naturally regard with still greater severity open secessions from their conflicting isms to the Catholic Church. We have not forgotten, for our part, the attacks that have been made, from time to time, upon Generals Rosecrans and Sheridan, because of their religion; nor yet that a dastardly fling was made at General Sherman, not very long since, by a leading authority in Methodist circles, on account of the Catholic zeal and piety of that distinguished officer's wife. Those familiar with political history will remember that, to secure the Presidential nomination, General Fremont—born and reared a Catholic—was compelled by the sectarian bigotry of his party to apostatize from the faith of his fathers.

The first signs of the return of England to Catholic unity may be dated from the great Tractarian Movement at the University of Oxford. Canon Oakeley, formerly Fellow of Balliol College, and now a Catholic priest, has, on a late occasion, in a paper read before the Young Men's Catholic Association in London, referred to the rise and progress of

one of the greatest events in ecclesiastical annals. Our space will only admit of a brief summary of the learned Canon's historic sketch. The Church of England, "ground down to the level of political expediency," was divided at the dawn of the Tractarian Movement into two great parties—"the party which laid claims to exclusive orthodoxy, and that which contended for what it called vital religion against the cold formalism of the self-styled Orthodox." The Rev. John Keble's *Christian Year*, which first appeared in 1828, may, according to Canon Oakeley, be regarded as the earliest presage of Tractarianism. The Divinity Lectures of Professor—afterward Bishop—Lloyd, and the *Tracts for the Times*, written by Dr. Pusey, Dr. Newman and others, followed, and contributed to the "mitigation of English prejudices against our religion." After several years spent in study and retirement, Dr. Newman, who, in the words of Canon Oakeley, "although not the most prominent, was the real leader of the movement," became a member of the Catholic Church, and, after a theological course at Rome, joined the Congregation of Priests of the Oratory in England. Of Dr. Newman, Lord Russell, then Prime Minister of England—and, surely, no friendly witness—thus spoke in the House of Commons: "Foremost among English divines for learning, and whose loss to the Church of England we all deeply deplore." Only second to Dr. Newman was Dr. Manning, some time Anglican Archdeacon of Chichester, and now Archbishop of Westminster and Primate of England. The distinguished converts in question were followed by many Anglican dignitaries and clergymen, two hundred of whom are at this day priests of the Catholic Church. Among other eminent converts, we may enumerate the late Hon. and Rev. George Spencer, Passionist Father, and uncle of Lord Spencer, Lord Lieutenant of Ireland; the late Hon. and Rev. Reginald Pakenham, also a Passionist Father, brother of Lord Longford, and nephew of the Great Duke of Wellington; the Hon. and Rev. W. Torrey Law, brother of the Earl of Ellenborough, whose eldest son is a priest of the Oratory in London; the Hon. and Rev. Monsignor Talbot, domestic chaplain to his Holiness Pope Pius IX, and brother of Lord Talbot de Malahide, at one time a rector in Somerset, England; and the Hon. and Rev. Gilbert Chetwynd Talbot, brother of the late Earl of Shrewsbury, now a priest in London. The Catholic Peerage of England has, within a brief period, been reinforced by fifteen nobles—all converts from Anglicanism—not to mention many Baronets and other scions of nobility. The late Duchess of Kent, mother of Queen Victoria, was a convert to Catholicity; as was also the late Duke of Leeds. To the foregoing may be added many ladies of the highest rank, like the Duchess of Hamilton, the Duchess of Norfolk, the Duchess of Buccleuch, the Duchess of Argyll, etc., etc. And all these conversions, within a few years, in the foremost ranks of the once anti-Catholic nobility of England! Who will say that, however unfashionable as yet in the realms of Shoddy, Catholicity is not moving in the highest circles of the meanwhile most intolerant aristocracy in Europe?

The interests of the Catholic Church in England have found their only champions in the House of Commons, among members for Irish constituencies. The illustrious Liberator of Ireland, Daniel O'Connell, was regarded, during his career, not only as the Tribune of the Irish people, but as the leader of the Catholics of England. In France and Spain, the illustrious Irishman found his disciples *longo intervallo* in the Count de Montalembert and Donoso Cortez, Marquis de Valdegamas. Among his political associates and parliamentary lieutenants were Richard Lalor Sheil, subsequently British Ambassador at Florence, and Sir Thomas Wyse, who retired from Parliament on his appointment as the accredited Envoy and Minister Plenipotentiary of Queen Victoria at the Court of Athens. Their places, as representatives of the Catholics of England in the House of Commons, have been filled by Lord O'Hagan—before his appointment to the Lord Chancellorship of Ireland, and subsequent elevation to the British Peerage—Sir Colman O'Loughlin, ex-Judge-Advocate-General, Mr. Maguire, and other members. The recent debate, in the House of Commons, on Sir Colman O'Loughlin's Bill for the Relief of Religious Disabilities, has elicited the statement, on the part of the Attorney-General, that Catholics are not ineligible for the highest posts in the gift of the Crown, an opinion, indeed, from which his Jewish colleague, the Solicitor-General, true to the anti-Catholic instincts of his race, claimed the right to differ. It seems anomalous that the Premier Duke and Earl Marshal of England, who claims precedence immediately after the Blood Royal, should, on account of his profession of Catholicity, be prohibited, by penal enactment, from holding the office of Lord High Chancellor of England, or Lord-Lieutenant, Viceroy and General-Governor of Ireland. The equally exalted offices of Viceroy and Governor-General of India and Lord High Chancellor of Ireland have frequently been

held by Irishmen, and might be filled by Catholics any day. The latter office is actually held by a practical Catholic, Lord O'Hagan; and the former has been adorned by the genius of administrators like the Marquis Wellesley, Lord Lawrence, and the Earl of Mayo—all thoroughly Irish in lineage and sympathies. There seems no reason, in the light of late Ministerial utterances in Parliament, that the last relics of the infamous Penal Code which hampered the Catholic Emancipation Act of 1829—carried during the memorable Clare election, by O'Connell, in spite of the opposition of the Duke of Wellington—will be swept away.

As it is, some of the highest offices in India are held by Irish Catholics. And if Ireland may justly boast that one of her sons—a devoted Catholic—is Postmaster-General and a Cabinet Minister of England, she may point, with still greater pride, to the fact that it was reserved for the flashing valor of her Catholic race, under Irish leaders, Lord Keane, of Waterford, and Lord Gough, of Tipperary, to conquer in the far East where the French and Portuguese never penetrated, to build the altar of God under the walls of Delhi, and to plant the emblem of salvation above the mosques of Ghuznee and Candahar.

## SOMETHING LIKE INTOLERANCE.

"Generally speaking," said the Very Rev. Father Burke, in his lecture on the History of Ireland, "there is, no doubt, in the English heart, a contempt for Ireland and the Irish." An Englishman will not, as a general rule, according to the eloquent Dominican, "hate an Irishman joined to him in faith, but he will quietly despise him." Father Burke protests that he knows the English people well; and he continues: "Some of the best friends that I have in the world are in England. They have a great many fine qualities, but there is a secret quiet, passive contempt for Ireland, and I really believe it exists among the best of them, with very few exceptions." This contempt for everything Irish shows itself in many ways. Sometimes it is a forcible-feebble bigot in the House of Lords who airs his anti-Irish scorn; sometimes an English Catholic paper—conducted, to be sure, by the brother of an Anglican prelate and Peer of Parliament. When the late Lord Brougham, during his visit to Ireland, manifested the conventional Anglo-Saxon contempt for the Celt, the ex-Chancellor's sneers actually made the Irish Chief-Justice, Whiteside, angry. Even so amiable a priest as the distinguished convert, Father Faber, was not free from the besetting Anglo-Saxon failing. The good Father has left it upon record that he could see no merit in Moore's *Melodies*; and even went so far as to liken the matchless music of Erin to the vulgarest Negro minstrelsy. Only the other day, the Francis Jeffrey of the *Catholic World*—an Englishman, seemingly—in a critical notice of Tennyson's works, while praising Byron, Campbell, Shelley, Coleridge, Keats, Wordsworth, and Walter Scott, ignores the "sweetest lyrist" of Erin's "saddest wrongs," altogether. For all that, the fame of Moore will probably outlive that of many of his contemporaries, the contemptuous critic of the *Catholic World* to the contrary notwithstanding.

Again: your genuine Anglo-Saxon and his American imitators invariably affect a kind of contempt for Spain. Thus, in a maudlin sort of way, a writer in the *Catholic World* bemoans the sorrows of the deposed daughter of Ferdinand VII. We hear, with surprise, that, in a nation of gentlemen and cavaliers, Queen Isabella was "almost without one true friend; without a soul for a woman's heart to cling to!" This, of course, would be very sad if true. Ah, if some true Anglo-Saxon had been at the Escorial, or Aranjuez, or La Granja, to compensate by chivalrous *lealdad* for the baseness and infidelity of the Iberian race!

To get rid of Cuba—to the United States, says—thinks the writer in the *Catholic World*, would be a positive relief to Spain, just as some people in Europe, during our late unpleasantness, thought that to get rid of South Carolina, Alabama, and Louisiana, would be a relief to the dis-United States. Moreover, quoit the mentor of the *Catholic World*, "would he unlearn a little the doctrines of his school, Don Carlos holds the best chance to-day, not only of occupying the throne, but of occupying the hearts and hopes of the nation?" What does the *Catholic World* mean? The lineal heir *de jure* of the Catholic Kings is himself a brave and honest gentleman, brought up in the faith of his ancestors, and a thorough, practical Catholic. Really, there is a touch of contempt, truly Anglo-Saxon, in the *Catholic World's* views of Spain and the Spaniards.

## THE CATHOLIC CAUSE IN SPAIN.

The latest advices, received by mail from Europe, would seem to indicate that Savoyard rejoicings in Italy, over the alleged defeat of the Nationalists in the Iberian Peninsula, are somewhat premature. That Don Carlos has sustained some partial reverses, at the outset of the campaign, seems probable enough. With our experience of what has been accomplished

by guerrilla warfare in the Khyber Pass, that separates British Indian territory from the country ruled by the Amirs of Afghanistan, we hold that the Carlist and Savoyard conflict may be resumed in the mountains of Biscay, whose inhabitants are, to a man, adherents of the Duke of Madrid. Of the utter "rout and defeat" of the Carlist arms, whereof we heard so much by telegraph, we glean something from the latest European files:

The *Independencia*, of Barcelona, a Republican journal, states that in the town of Agramuni a body of Carlists made its appearance, accompanied by a military band; that the people rushed wildly out to meet them, and gave them quite an ovation, whilst there resounded cries of "Long live Carlos VII, King!" "Down with the foreigner!" "Long live the laws of Catalonia!" "Long live Catholic Unity!" "Long live Spain!" A short distance from the town they were met by a party of thirty soldiers, who immediately fraternized and joined the Carlists. Serrano's tactics have evidently proved a failure; he has allowed the main body of the Carlists to slip through his fingers, and the telegrams which assert that this band and the other has been dispersed are simply throwing dust in the people's eyes. The annihilation of Don Carlos and his force will, in a few days, turn out to be as credible as that of General Rada. According to the *Pensamiento*, letters from Alva positively declare that the Carlists, in that province, are the landed proprietors and men moving in the best of society. The same journal says that the Carlists have organized and equipped several squadrons of cavalry, and have designated them "Uhlans."

According to *La Voz*, the public is assured that the inhabitants of the province of Jaen have informed Don Carlos that they have placed at his disposal a squadron of cavalry and a battalion of infantry, the whole under the command of a brigadier of the army.

*Ei Reconquista* states: According to the word of Gen. Serrano, the public is assured that he has under his command more than enough of the army to finally dispose of this insignificant (*poco*) revolution; as yet, however, he has failed to keep his word. I have just received the journal *Andalucia*, of Sevilla, which I see publishes a graphic account of the engagement at Estella. The encounter, while it lasted, was very sharp. On that morning, sixty wounded men, of the battalion of the Navas, were brought into Pamplona, and a regiment of the line lost two officers and twelve soldiers killed, and forty wounded. How is it that the telegrams omitted all reference to these damaging facts?

*Ei Combate* published a letter describing the entry of Don Carlos into Spain. Twenty *ginetes*—canes tipped with a steel point, which Spanish officers carry to denote their rank and authority—were presented, and besides these a magnificent black horse of pure Arab breed, young and powerful; the saddle-cloth was made of a pure white material, with arms, shields, and crown worked in heavy gold. On the appearance of the King nothing could possibly exceed the enthusiasm of the troops and the people. Don Carlos then said: "To save Spain is our duty and the duty of all good Spaniards." He swore to conquer or die: "And now I swear before you, who represent all my friends in Spain, that I shall consecrate all my life to the happiness of this noble people." He then kissed the sacred soil of his native land.

## EXHIBITIONS.

## SANTA CLARA COLLEGE.

The twenty-first annual commencement of this well-known educational institution took place on Monday and Tuesday evenings of this week, in the large and elegantly furnished hall of the College building. An audience of not less than twenty-five hundred persons—gathered from all parts of the State, where the parents and friends of the pupils reside—was present to honor the occasion. The programme of the exercises was arranged with good judgment, and the efforts of the students, which were, in the literary parts, original, were very creditable. The orations and poems were delivered in a manly, cultivated style, and gave evidence of careful training, education, and individual talent. We regret that want of space prevents us from giving a full report of the order of exercises. We can not, however, refrain from mentioning the poem by W. L. Marshall, entitled "The Hero of Pampeluna," founded on an event in the early life of Ignatius Loyola, the founder of the Society of Jesus. This was really a very creditable production, and was spoken with energy and dramatic effect, the gifted author having a naturally fine voice and much grace of manner.

The most interesting feature of the second evening's entertainment was the scientific lecture by two of the students, illustrated by experiments. The subject, "The Physical Constitution of the Sun," is one which, at the present day, is of great interest to lovers of science, results having been recently obtained in regard to the heavenly bodies which, a few years ago, were deemed impossible. To determine the motions of the stars and planets, and the laws which govern them, was the fullest extent to which ancient lore could reach; but now the scientific student is enabled to determine the very nature of those bodies, and it was the task of these young philosophers of Santa Clara College to explain the physical condition of the most conspicuous of them—the sun. The subject is one very difficult to treat well, and it would be quite impossible to treat of it at all satisfactorily without the aid of the latest instruments and most perfect appliances of modern science. The philosophical cabinet of Santa Clara College is, however, equal to the task. The collection of photographs, with projections of which the lecture was illustrated, is complete. We learned that they were sent direct to the College by friends in Europe, many being from the celebrated scientist and astronomer, Father Secchi. The Professor, Father Brunengo, under whose direction the lecture was prepared, has himself been a pupil of Father Secchi. We believe the attempt has never before been made, by the pupils of any College in America, to treat this subject so fully as on this occasion. And we feel it to be no more than just to say, that the effort not only passed far beyond the ordinary range of amateurs in science, but exceeded, in lucidity of thought and precision of language,

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many of the ablest scientific lectures that it has been our pleasure to hear.

Mr. Walsh, to whom the first part was assigned, had for his subject the atmosphere and chromosphere of the sun. To illustrate the solar atmosphere, several beautiful views were projected, by means of the electric light. The mammoth tongues of flame that were first discovered projecting from the sun, during the eclipse of 1842, were exhibited in the same manner. The lecturer stated that it once required a total eclipse of the sun to make these flames visible, but, by the aid of modern science, they are now observed without the aid of the eclipse; and by the prism test, at once the most delicate and satisfactory, as now used in the spectroscope, the solar atmosphere was proved, and scientists learned what are the principal gases in the solar atmosphere.

In the second part of the lecture, Mr. Malone spoke of the formation of the sun's photosphere.

The solar spots were illustrated and explained, and the peculiarities of light, shade, and varying intensity were noted. It was proven, by demonstration, that the spots are great cavities in the solar photosphere, in any one of which the whole body of the earth on which we live could be buried. Attention was called to many interesting facts that have been developed by this study—such as, for instance, the fact that when the spots in the sun are largest and most numerous, the *aurora borealis* and magnetic perturbations on the earth's surface are more intensified, and *vice versa*.

In the interval between the first and second parts of the lecture, the hall was lighted by a globe of electric light. The gas-burners were turned down, and the dim lights burnt a ghastly hue, while the pure, white light, generated by the electricity, completely illuminated the hall. The effect was electrical in two senses—the audience was electrified with astonishment.

The solemn moment, for graduates, had now arrived, with all the formalities usual on such occasions, while the hearts of the distinguished young men were beating high with excitement and honest pride. Mr. Kenna, S. J., announced the names of the graduates and the degrees to be conferred, which was done by the Reverend President, as follows:

Master of Arts, J. H. Campbell and J. T. Malone. Bachelor of Science—J. M. Cretien, J. C.; A. F. Sauffrignon, D. G. Sullivan, M. J. Walsh, M. Wilson, J. McQuade. Each young gentleman advanced with becoming dignity and received his diploma amid the plaudits of the assembled spectators, accompanied with a shower of bouquets.

The prizes offered by friends of the College, for papers out of the regular course, were awarded as follows:

To H. B. Peyton, for the best essay on the question, "Was the Mexican War justifiable on the part of the United States?" a very beautiful gold medal—the gift of A. Waldteufel, Esq., of San Jose. To W. L. Marshall, for the best poem on "The Battle of Lepanto," a gold medal—the gift of Professor Dance, of Santa Clara. To A. A. Sauffrignon, for the best solution of problem in trigonometry, a gold medal—the gift of T. Gleeson, Esq., of San Francisco.

The valedictory address was next delivered by J. H. Campbell, in a very impressive manner. He spoke of the many different feelings which were inspired by the occasion, which was, to them, a turning point in life, which seems always, to the student, a step into the dark from a world of affectionate regard and brotherly friendship. He concluded with a feeling and beautiful tribute to the Reverend President, the Faculty, and his associates. Another floral storm, attended by long applause, expressed the appreciation of the audience.

The address to the graduates was then given by Hon. Z. Montgomery. It was a masterly effort, abounding in forcible illustrations and sound, practical sense, and was well received by those to whom it was addressed.

We can not omit to notice the College Band, which has, under the able leadership of the Rev. Father Caredda, acquired very great proficiency. The selections, given from the leading operas, were listened to with absorbing attention, and received the warmest applause.

Thus closed the twenty-first annual commencement of Santa Clara College, and we congratulate the learned representatives of the noble order of Jesuits that their flourishing Institution has not only reached its majority, but stands without a rival on the Pacific Coast; and, in the completeness of its educational appliances is equalled by few, if any, of the literary institutions on this continent.

## ST. MARY'S COLLEGE.

### COMMENCEMENT EXERCISES AT PLATT'S HALL.

The ninth annual Commencement exercises of the students of St. Mary's College, under the management of the Rev. Brother Justin, took place at Platt's Hall, on Tuesday evening. The arrangements of the exhibition were on a most liberal scale, and did honor to the well-known taste and spirit of the Christian Brothers. The vast audience assembled on the occasion seemed highly intelligent and appreciative. A varied and interesting programme was gone through, consisting of songs, declamations, and instrumental music. The choral effects, too, formed a charming feature of the sparkling intellectual and lyrical *délassé* produced under the immediate auspices of Brother Justin and his worthy *confrères*. Rare precision and *élan* marked the execution of the magnificent band and orchestra, thoroughly drilled under the *baton* of Prof. Schorcht, and composed of the students of St. Mary's College. The vocal music, also, which relieved, from time to time, the *ensemble* with gleams

of golden harmony and silvery sweetness, was superbly rendered. His Grace the Most Rev. Archbishop presided, and among the clergymen present we noticed the Very Rev. Father Croke, V. G., Very Rev. Father Prendergast, and other priests of the diocese. Where every essay was, under the circumstances of the occasion, a gem, that delivered by Bartholomew P. Oliver, shone, to our thinking, brightest, set off, as it was, by admirable elocution and graceful gesture. Among the most successful rhetorical hits that evoked floral tributes and enthusiastic applause, may be mentioned an essay on "Mahometanism," by Henry V. Reardon, an essay on "Early Traditions," by John E. McCourtney, a rapid historic review of the "Confederation of Killkenny," by Mr. R. P. Sullivan, and some well-timed criticism, by Mr. Charles Weber, Mr. James Murphy, Mr. Alpheus Graves and Mr. James Lawlor, on themes of popular interest. The Rev. Father Gibney delivered the subjoined address to the graduates of St. Mary's College:

*Most Reverend President, Ladies and Gentlemen:*—I am sure you will all join with me in congratulating the Faculty and students of St. Mary's for the very creditable exhibition we have just witnessed. The well-selected music, executed in such an artistic manner, the intrinsic merit of the essays, (perhaps I should more properly say speeches) as well as their masterly delivery, together with the ease and gentlemanly demeanor of the students, have, I can readily perceive, already spoken volumes in favor of scholars as well as professors. But we must offer our separate congratulations to the class of graduates. They have toiled and plodded their way up the hill of knowledge, and now, at the close of this academic year, have gained, at least, a view of its ascent. They have labored attentively to master a solid course of education and rightly their efforts have been appropriately recognized.

*Gentlemen of the Graduating Class:*—You may justly feel proud of your well-earned honors, and the more so as you inaugurate a new era in the history of your Alma Mater. You are the first graduates of St. Mary's. Tonight she takes her stand among the highest educational establishments in the State, and when, on generations to come, she shall continue to shed the benign light of her influence as a model educator of youth, your names shall be enrolled in her calendar as her first-honored children.

Addressing the President, the speaker congratulated him upon the progress which the evening's exercises had shown was being made by education in our midst; ably reviewed the subject of education generally—its objects, aims, importance, etc. He concluded in the following words:

Intellectual development alone promotes our powers for good or evil, and leaves us without a guide, to run riot as we list. Though learning is a powerful weapon for good, it may be, and, without morality, is sure to be, available to the commission of crime. It will aid the thief, the counterfeiter; it will evoke the conviction of the innocent and secure the acquittal of the guilty; it can be made the cloak to any species of depravity; but an honest and virtuous man or law-abiding citizen it is not calculated to produce. Who have caused most disorders in this world? Who were the characters in history who conspired against Governments, promoted anarchy, were leaders of revolt against social regulations? Generally men of intellectual without moral training.

Hence, we conclude, that to the constitution of a good citizen, or the stability of human government, moral education, the chastening of the conscience, the purifying of the heart, the training of the will, are of paramount importance.

To make good, faithful, intelligent citizens, and thus, by instilling into the youthful mind moral and religious principles, to cultivate the soul with its faculties and point out its eternal destiny, and, at the same time, to blend and harmonize with these the highest intellectual training—such is the aim of St. Mary's College. My young friends, be grateful for and continue to improve your opportunity; drink deeper from the fountain of learning; use the capacities of your mind to investigate the works of creation; study their countless beauties, but in them recognize their Creator. Look up to the firmament; measure the distance from star to star; calculate the magnitude of each; demonstrate their mutual relations to each other; or dive into the bowels of the earth, bring up those hidden treasures that will, in so many ways, be useful to man; and see in all these the providence, wisdom and power of the Creator. Cross the briny deep; behold it in calm and tempest; study its many secrets, and adore the God who controls the elements. Examine the smallest flower, and in its tiny frame or exquisitely-painted cup discover the beauties and evidences of divine power. Open the entire book of Nature, and on every page read emblazoned the name of God. And so it is in the study of every science. The mind properly trained sees God in all things, and traces all things to God.

The graduates are as follows: Mr. Alpheus Graves, B. A.; Mr. James Lawlor, B. S.

The following gentlemen received their second certificate, which entitles them to graduation next year: Bartholomew P. Oliver, Henry V. Reardon, Charles M. Weber, John E. McCourtney, James T. Murphy and William Shipsey.

The following received their first certificates in the Collegiate Department: Robert P. Sullivan, Edmund J. Buckley, James S. King, Redmond J. Mahoney, W. D. O'Sullivan, Edward J. Kearny, Charles F. Reardon, Edward Hays, George L. Carroll, John J. Donelly, James W. Duffy, Herman A. Kellum and John Slattery.

The following gentlemen graduated in the Commercial Department: Edwin J. Murray, Edward Sweeney, Hugh McAvoy, Thomas P. Sullivan, Edward O'Connor, James W. Duffy and Herman A. Kellum.

The following received certificates: William E. White, Henry Hoffman, Thomas T. Cullen, Thomas O. Lyon, Constantine O'Donnell, John H. Connolly, Louis Camp, Michael Gilmore, Joseph T. Burns and James Kelley.

We heartily congratulate Brother Justin on the splendid success of St. Mary's College, and rejoice exceedingly at the flourishing fortunes of the institution, which owes not a little of its prestige to his management and scholarship.

The Exhibition was, on the whole, a brilliant ovation, and went out like a lion. From first to last, there was no hitch in the entertainment.

## ST. IGNATIUS COLLEGE.

The thirteenth annual Commencement exercises of the College, conducted by the Rev. Fathers of the Society of Jesus, commenced on the evening of the 3d instant, and concluded on the evening of the 5th instant. The spacious College Hall, on Jessie Street, was tastefully draped with flags and insignia of various nationalities, and was crowded by an enthusiastic audience. The presence of many of the Rev. Jesuit Fathers—foremost among whom was the loved and esteemed Father Raffo—cast sunlight over the scene of intellectual effort. The programme consisted of an entertainment given by the Ignatian Literary Society, whereof a correspondent writes as follows:

*EDITORS CATHOLIC GUARDIAN:*—On Monday evening it was my pleasure to be present at the literary entertainment given by the St. Ignatian Literary Society, at the first part of the annual Commencement exercises. After a few introductory remarks by the Chairman, R. B. Wallace was introduced. He gave us a very well written essay on "Retributive Justice," in which he unfolded to our minds the striking picture photographed in his own brain by the power of Almighty God—a vast picture—the world as a whole, with its minutest details, under the intelligent and just government of its Creator. The entire lesson was summed up in the closing words: "Justice may seem to sleep, but it never dies."

The ability of the young gentlemen who have been blessed by the guiding and training of the Fathers of the Society of Jesus, is too well known and appreciated by the discriminating intelligence of our city to permit any little criticism I may venture to make to derogate from their deserved honors; in short, they possess too great merit to need to have their faults passed over, as fond mothers flatter the first efforts of their infants; therefore, I shall not hesitate to say that the excellence of this essay was marred by the constant gesticulation of the speaker. It seemed as if he were using his hands, not for the sake of pointing out more vividly the great outline of his thought-picture, but rather to relieve the embarrassment of standing in repose before the audience.

The second name on the programme was that of H. H. Bowles, who gave us a really fine poem, entitled "The Last Struggle of France," but, unfortunately, the young gentleman did himself injustice in two or three ways. First, his delivery would have been much improved had he kept his head erect, drawing in instead of elevating his chin, and letting his forehead fall back, as if he were in a reclining position. Again, the latter part of the poem was poorly committed, and, perhaps, it was the embarrassment arising from this that caused him to fall into a slight but disagreeable sing-song. He seemed also to affect the modern free-and-easy style of lecturers of this go-ahead age, who love to be *peculiar*, and fling themselves with abandonment on the sympathy of the audience. In this way our youthful poet held in his hand his rumpled manuscript, as if designed to show how impromptu had been its composition, but it rather spoke of negligence, want of order and neatness.

Next came the Debate, which is always a welcome feature of the exercises at this College. "Resolved, That for the development of character, poverty is better than riches," was the question under discussion this evening; P. E. Dougherty, chairman. The speakers on the affirmative were R. E. McGill and E. P. Carroll; the negative was maintained by J. F. O'Day and T. R. Landers. The question is, doubtless, a difficult one, which most young heads would consider had but one side, and that self-evident. However, these Ignatians are wiser than their years would warrant, and they managed to make two sides quite apparent, good-naturedly interspersing their argument with lively, but gentlemanly, sallies of wit and cutting repartee. The argument was summed up by the chairman, presented clearly before the audience, and decided in favor of the affirmative.

Where all did so well it seems invidious to select one for special praise, but it is impossible not to applaud the adroit effort of J. F. O'Day, who defended his cause like an experienced attorney.

J. H. Clark gave the closing essay—"The Rising Generation"—a humorous composition, in which he displayed his good taste by picking at the foibles and faults of his own sex, instead of harping on the hackneyed theme of ladies' follies. I am sure every lady present was ready to confess all her faults, so touching was the anomaly—one of the lords of creation forgetting the motes in his sister's eye, and holding up to ridicule the vanity of men. He proved himself unlike father Adam, who was so ready to shelter himself by accusing Eve.

The order of exercises was agreeably interspersed with gems of instrumental music, by the following volunteer performers: Miss Nora Buckley, Miss Mary Golden, Miss Josephine Moroney, Mlle. Kenoplitsky, and Georgie Clemens, a child of only six years.

The Hall, on Tuesday evening, was filled at an early hour, with a brilliant throng—the *élite* of the city, who were anxious to be present at the scientific part of the Commencement Exercises. A fine orchestral band, under the direction of Mr. Miller, delighted the audience with their masterly performances, and the curtain arose, presenting to our view a picture worthy to be perpetuated by the art of the photographer.

Surrounded by the beautiful and wonderful achievements in mechanical art, which scientific necessities have called into existence, stood the young lecturer, R. Tobin, and on either side his assistant-operators—J. J. Cunningham, T. R. Sanders, T. H. J. Griffin and S. J. Rassette—their intelligent faces speaking in eloquent language a laudable pride on being able to command that wonderful array of instruments formed from dumb metals, and

compel them to unfold to their listeners the mysteries of God's secret creative power. They were to use the most powerful electrical apparatus in the State. There was Serren's Electrical Regulator—two indicative coils, one of which contains fifty thousand feet of insulated wire, two galvanic batteries, (one of sixty cups) a Leyden battery of eighteen jars, an Aurora table six feet long, and a magnesium light, besides many other instruments which were to do their bidding in illustrating the subject chosen—Atmospheric Electricity. Well might their hearts thrill and their faces reflect their noble emotions.

The young lecturer, who is only seventeen years of age, performed his part with surprising ease and self-possession, his clear musical voice filling the immense hall without any apparent effort. It would take too much space in your columns to attempt to review the various interesting points, though I would do so, in the hope of inspiring some of your youthful readers with the desire of pursuing a similar course of study with these praise-worthy students of St. Ignatius. He told, in an eloquent manner, the story of Franklin with his kite, exhibiting the confidence of the philosopher in the theory his intellect had framed, and spoke of the physiological, physical, and mechanical power of electricity, giving many successful experiments, proved conclusively that Aurora Borealis is due to this agent, and gracefully ascended from the consideration of these marvels, to contemplate the glory of Him who thus manifests His universal intelligence and power.

When the lecture was closed, the Degree of A. M. was conferred on J. F. Sullivan, and that of A. B. on R. Tobin. The young gentlemen literally received a shower of bouquets.

A. H. Loughborough, Esq., was now introduced, and addressed the graduates in a touching and suggestive theme, which was no less than a masterly sketch of the life and character of Sir Thomas More, Lord-Chancellor of England, presented to these young men as a model for their consideration and imitation.

Premiums were then distributed, and, at a late hour, the audience adjourned.

## COLLECTIONS FOR THE SAN RAFAEL R. C. ORPHAN ASYLUM.

RECEIVED IN THE ARCHDIOCESE OF SAN FRANCISCO.	
St. Mary's Cathedral, Rev. Jno. Prendergast.	\$543 30
St. Patrick's,	400 00
St. Ignatius,	270 00
St. Peter's,	175 00
Mission Dolores,	146 30
St. Bridget's,	96 95
French Church,	45 00
German Church,	22 50
St. Mary's Hospital,	29 80
Holy Cross,	32 50
Mount St. Joseph,	21 00
San Antonio,	21 00
Santa Clara,	31 50
San Jose,	42 50
Sacramento,	178 70
Stockton,	150 00
Vallejo,	102 50
San Rafael,	184 85
Napa,	65 00
Petaluma,	75 00
Placerville,	20 00
Folsom,	24 50
Woodland,	9 00
San Leandro,	40 00
San Andreas,	45 00
	\$2,771 90

THE Annual Excursion of St. Patrick's Sunday School, to Belmont Park, will come off next Wednesday. Full particulars of the approaching event appear among our advertisements to-day.

It is noted, as a pleasing sign of the progress of civilization among Parisian journalists, that two well-known members recently encountered each other in the street, and fought with their umbrellas!

## MARTIN J. C. MURPHY.

And he is dead! The pride, the hope, and the joy of the many kin; the esteemed, the sought-for, and the beloved of untold friends; the youthful, the beautiful, the gifted—gone! Aye, forever, is hushed that voice, whose tones fell like sweet music on the ear; those lips, framed for the breathings of charity, and strange to the utterance of what was ill; those lustreless eyes, that lately beamed in radiancy and beauty at joy and happiness—but now, alas! clouded by the veil of death, as were they often dimmed with tears, at sight of a sad spectacle. And, nevermore, shall the still, lifeless hand raise, in acts of generous kindness; nor shall the knee bend in earnest supplication to the Giver of all gifts, for the blessings of Heaven, for the treasures of this world were abundantly his own. That brow of noble expanse, but the exterior of a nobler mind, now marble in its whiteness, faintly covering the stilled blue veins beneath.

Death! the enormity of thy harvest! No especial season dost thou claim for thy reaping! Spring, when the bud is but forming; summer, when it has burst forth its life of loveliness; are alike to thee as autumn, when all is mature, and "fit for the Master's hand." And now plucked from our midst is the choicest summer flower that has shed but half its fragrance!

Dear departed Martin! Could thy merry voice be heard again, the boundless excellence of thy true heart experienced once more, what joy would not be ours? But alas! too sure is the touch of the One who laid his finger—we trust lightly—upon thy life-pulse, and ceased its beatings more. God! but He had love, and thou hadst faith. Then tranquil be thy after life, and as the seasons shall speed on in their wonted flight, may each one find thee nearer the Eternal Throne.

Rest favored one.—The prayers are many that shall, each morn and eve, ascend to the Universal King, at whose Court thou shalt find favor.

Sleep—as we—  
Lay the sod lightly over thy breast,  
Calm by slumber, peaceful thy rest

## Spirit of the Press.

## FATHER MUMFORD ABOUT THE HOLY SOULS.

The following article is taken from the December No. of the *Messenger*, published in England, and written on the occasion of the reprint of Father Mumford's works, "A Remembrance for the Living and Prayer for the Dead." (London: Burne and Oates.)

Father Mumford, who was born in Norfolk, in 1606, was a confessor of the faith in those troubled days; but he was defrauded of the glory of martyrdom after serving as a priest, in England, for twenty-six years. In 1641, the year of the great "Rising" in Ireland, he published, at St. Omer, the above mentioned work, the object and spirit of which are well indicated in the author's preface. "There are many who, either for want of instruction in what they believe, or by want of consideration of what they believe, pass over this important business of praying for the dead so coldly that they think they do enough to help their own, yea, Christ's own brother, if they do but say, 'God rest his soul,' which is a most unmerciful manner of proceeding. For if we saw our little brother fall into the fire, we should never be so hard-hearted as to let him broil there, and persuade ourselves it were charity enough to throw a little drop of water into the fire, somewhat to assuage his torment. And so I know not how it comes to pass that many flatter themselves with the name of good-natured and kind-hearted creatures, who, notwithstanding, take so little to heart this extreme necessity of their brethren that their thoughts are busied about nothing less than relieving them. The intention, therefore, of this present treatise is more at large to stir up, in the will of all faithful believers, an ardent desire to redress the unspeakable miseries of these distressed souls, that we may remember those that are in bonds, as if we were bound with them."

(Heb. xiii. 3.)

Father Mumford, in his opening chapters, proposes, with strict theological accuracy, and with much vigor and unction, the motives which press us to pray for the souls in purgatory, down from the greatness of their sufferings of sense; and their suffering in being banished so long from the sight of God. He urges, next, that not only our love for God, but our love for ourselves, ought to move us to help the poor souls, since, by offering our actions for the souls in purgatory, we purchase great advantages for ourselves and sustain no harm; we merit not less, but more; we obtain for ourselves no fewer favors, but more. We satisfy for our sins not less, but more. It will be noticed, even from these headings of chapters, that this "new book about the holy souls" is, practically, an earnest exhortation to that "heroic act of charity or offering of all works of satisfaction and all suffrages in behalf of the souls in purgatory," in which the present charity of the faithful has, since Father Mumford's time, found its fullest expression, and in favor of which, Benedict XIII., Pius VII., and our reigning sovereign pontiff, Pius IX., have granted munificent indulgences. This heroic act is made the subject of a very graceful and exhaustive dissertation by Father John Morris, in an appendix to the present volume. This paper has also been published as a penny tract, in order to be still more widely spread on its own account. It will be good service for the holy souls.

In the book which we are earnestly commanding to our readers, occurs, frequently, a phrase which forms the title of a poem on this subject: "The Waiting Souls." There is much pathetic meaning in the word as applied to the souls in purgatory. This poem treats, in its own simple way, the question which Father Mumford discusses in his fourteenth chapter. "To what souls in purgatory we are chiefly to apply our satisfactory works?" He begins by answering an objection: "Alas! what good will all my poor works do when they come to be shared among so many thousand souls as be in purgatory? They will be like a little loaf of bread amongst a great multitude of beggars, which, if it be equally cut, every one will scarce receive a crumb." The good old missionary of Norwich replies, that those who stumble at this objection seem to suppose themselves the only men in the world who show charity to the souls in purgatory. For if there be others, and many others, who, by God's grace, are no less charitable and liberal than they, it is not hard to understand how, by the help of many, many will be helped. That which Thomas or William doth contribute toward the maintenance of a whole army will not afford every soldier a farthing, and yet, because others, in great multitudes, contribute as well as they, whole armies are easily maintained in a flourishing estate. So, whilst many devout souls relieve these helpless souls, many helpless souls are relieved.

After speaking of the peculiar obligations, we may have to pray for certain souls, as parents, spiritual fathers, kindred, friends, benefactors, etc., the author adds that it will be piously done, sometimes to single out, almost arbitrarily, certain classes or individuals among the waiting souls, although bound to them by no such human or spiritual ties. "For example, for that soul whose delivery maketh most to God's glory; whose relief or releasement the glorious Virgin Mary most desires; for those who be in greatest necessity, most of all forlorn; for those who are so near their delivery that by our small devotions these may be perfectly set free, and consequently immediately glorify God and pray for us, etc. For my part, I make choice to pray for that soul whose relief or deliverance makes most to God's glory. To me, indeed, this soul is unknown; but God's all-seeing eye is presently cast

upon her." It is more than improbable that the American poet who contributed to our "charity sermon for the holy souls," had ever seen the obsolete Treatise to which St. Joseph's ascetical library has now happily given a new life; yet he has hardly done more than versify this chapter of Father Mumford, while he bids us pray

"For the soul, by all forgotten,  
Even its own,  
By its nearest and its dearest  
Left all alone—  
For the soul that is nearest Heaven,  
That sees the gate  
Even now ajar, and the light within,  
And yet must wait—  
The soul that most loved our Lady, etc."

In this place, it would be unbecoming not to allude to the grand epic of purgatory, "The Dream of Gerontius." The cause of the holy souls is also pleaded by the same great author, in one of his "verses on various occasions:"

"Help, Lord, the souls which Thou hast made,  
The souls to Thee so dear,  
In prison for the debt unpaid  
Of sin committed here.  
These holy souls, they suffer on.  
Resigned in heart and will  
Until thy high behest is done,  
And justice has its fill.  
For daily falls, for pardoned crime,  
They joy to undergo  
The shadow of Thy cross sublime,  
The remnant of Thy woe.  
Oh! by their patience of delay,  
Their hope amid their pain,  
Their sacred zeal to burn away  
Disfigurement and stain :  
Oh! by their fire of love, not less  
In keenness than the flame ;  
Oh! by their very helplessness,  
Oh! by Thy own great Name :  
Help, Lord, the souls which Thou hast made,  
The souls to Thee so dear,  
In prison for the debt unpaid  
Of sin committed here.

Whoever has heard the *Parce Defunctis* sung at the offertory of a *requiem* mass, with the sweetness and pathos which the music and the sentiment deserve, has often felt that cry come upon him suddenly, like a voice from the upper air—*Parce Defunctis*. Let us do much more for the souls in purgatory than we have ever yet done. Let ejaculations of entreaty for them be often on our lips. The last four of the lines we have just cited from Dr. Newman may serve as such—or those opening lines of one of Father Faber's Hymns:

"Ah! turn to Jesus, Mother, turn,  
And call Him by his tenderest names;  
Pray for the holy souls that burn  
This hour amid the cleansing flames.

—Messenger of the Sacred Heart of Jesus.

CATHOLIC ART AND ARTISTS.  
SISTER PLAUTILLA NELLI AND HER PUPILS—CELEBRATED DOMINICAN ARTISTS.

The sixteenth century is particularly famous for the great number of illustrious and learned women which it produced, more especially in Italy. The art of painting was cultivated, even by ladies of rank, not as a mere trivial pastime, but as a serious occupation. Thus, Bologna, at a time when there lived such celebrities as Raphael and Michael Angelo, produced several female artists who won universal fame. Madonne Properzia de Rossi stands high in the estimation of her countrymen, as a sculptress. Unrequited love, we are told, furnished themes for her chisel, but, most unfortunately, it also drove her to an early grave. A short time after the decease of Properzia, a young Florentine lady, of high rank, devoted herself to the study of painting, but her heart being fixed on love celestial and immortal, she did not pass away in the flower of her life, as did the hapless and love-sick Properzia. This young lady was Sister Plautilla Nelli, the Dominican artist. Her father was a Florentine patrician, of great wealth, and, besides herself, had several children, amongst others another daughter, named Petronilla, who followed her sister into the cloister, in the year 1538. The convent which Plautilla had selected was one of the Dominican order, situated in the Via Larga, Florence, which had recently been founded at the instance of Fra Gerolamo Savonarola, by the pious and noble lady, Donna Camilla Rucellai. This lady had determined that the inmates of this nunnery should devote themselves to the study of painting and the illumination of missals. As Plautilla and her sister were gifted with rare genius, they soon excelled in these arts in an extraordinary degree, and rapidly rose to fame throughout the country. But Petronilla being also possessed of considerable literary gift, either became tired of painting, or, preferring her pen to her pencil, gave up her art at an early age. We owe to her industry, amongst other works, an admirable life of Fra Gerolamo Savonarola, published at Lucca, in 1764. Plautilla, on the other hand, increased her studies in every way, and Vassari, who wrote her life, whilst she was still living assures us that she drew quite as correctly as Properzia, the eminent sculptress. Plautilla Nelli received instruction from the famous Fra Bartolomeo, and was assisted also by the great Andrea Sel Sarto. The severe rules of monastic seclusion naturally prevented her from studying from life, and as she never had the opportunity of beholding the evil passions of mankind, and being always surrounded with the peaceful and placid countenances of holy women placed under the restraints of uniform discipline and costume, she necessarily gave her works a monotonous character; but when she painted portraits or pictures of the Virgin and child, or of female saints, she rises to a very high rank amongst the best painters of her time. Sometimes she boldly undertook some grand and copious composition, which required study, genius and great artistic power, and,

more frequently than not, she succeeded in a very astonishing manner. In the refectory of St. Maria Novella there is a large picture, on canvas, by Sister Plautilla, colored for the refectory of Sta. Catharina, but presented, many years afterward, to the friars of St. Maria, by the then Superior. The disposition of the figures is good, and the whole composition reminds one of Fra Bartolomeo's enlarged style. Amongst other works, Plautilla painted a "Deposition from the Cross," now in the Florentine National Gallery. Plautilla often had recourse to painting the portraits of the kind Sisters, her companions, in the characters of Apostles, and these she managed by putting on them beards and mustachios. This "Deposition," however, is a great work, and although the body of Christ is somewhat effeminate, the heads of the Apostles are superb, and the expression of profound grief in the faces of the three Marys is truly wonderful in its fidelity to nature. It is decidedly her best historical painting, but is not equal to her portraits, which rank with those of Holbein and the great masters.

One of them, that of Costanza de Doni, is a perfect gem; it is in the Strozzi Palace, Florence. There are other paintings of Sister Plautilla in the Cathedrals of Perugia and Florence. She was an admirable woman, of indefatigable industry, and formed, in her convent, a school of art, of which several members, her pupils, were very distinguished. Among them are Sister Prudenza Cambi, Sister Agatha Trabellesi, Sister Maria Ruggieri, and Sister Veronica, "All the Sisters," says Father Razzi, a contemporary, "live in the Convent of St. Catherine, and laudably employ themselves with painting on canvas and on panel." To these may be added the famous miniature painters, Sister Felice Lupicini and Sister Angiola Minerbetti. But not in painting alone did the religious ladies of St. Catherine occupy their leisure, but they also cultivated the art of sculpture, both in the block and in relief. Thus Sister Dionisia Niccolini is very celebrated for her figure wrought in relief for the front of altars. Sister Rozzi executed statues of Our Lady, one of which is in the Cathedral of Perugia, and is much admired to this day. It represents the Virgin holding the sleeping infant on her bosom. In the same convent, also, lived Sister Aurelia Fiorentini, who is almost as celebrated as Sister Plautilla, and therefore deserves especial notice. This lady had, at an early age, determined to leave the world, and devote herself to religion. But previous to entering her convent, she had already taken lessons in the art of painting. Once within the cloister, she followed the example of Suor Nelli, and devoted her energies to her art with all her soul, for to use the expression of a great preacher of her order, "to thoroughly and humbly cultivate our talents is to honor the God who gave us them." Suor Aurelia has left many works, which are distributed throughout the various galleries and churches of Italy. We are assured she was a woman of rare piety, and Vassari ranks her very high as an artist. But throughout all Italy, in the Dominican convents of nuns, painting and sculpture was studied and brought to great perfection, and, above all, their pious inmates excelled in the charming art of miniature-painting. Suor, or Sister Plautilla Nelli, died in 1587, two years after her Sister Petronilla, and a year before her illustrious contemporary and friend, Sister Aurelia Fiorentini. There is a rare Italian work by Razzi, called "The History of the Great Order of St. Dominic," wherein, under the head "Nun Painters," we find mentioned no less than two hundred Dominican nuns, with reputations as well-known artists.—Catholic Review

## RUTHLESS ICONOCLASM.

Will the vandals never cease to shatter the traditions that have crystallized in history? Is there no limit to the relentless work of destruction? The fate of Pocahontas will serve *exempli gratia*. The story of that young female was quite as much a part of American annals as the battle of Bunker Hill, and it is doubtful whether she could have been spared as well as George Washington. But a few years ago, one of these historical iconoclasts smashed her into smithereens, and instead of a pure and noble Indian maiden of exemplary character and a romantic career—the heroine *par excellence* of our early history—they left us a camp follower, dirty, degraded, bestial. Then they assaulted William Tell, whose exploit with the bow and arrow was about the only thing in the history of Switzerland that most people in this country were certain about. Him they demolished, bow, arrow, apple, Albert and all, by the simple demonstration that no such man ever existed. And now comes a writer in the *Galaxy*, and pulverizes all our notions about Lucretia Borgia. This woman no one has ever entertained any doubt about. It has been universally understood that poisoning people was her regular diversion, and that she furnished business for several toxicologists and innumerable undertakers. So it has been sung in opera, declaimed in drama, and believed by every body. Not only that, but the name has come to represent a large and rapidly growing class, and no journalist with any *esprit du corps* in his bosom, would think of calling a female poisoner anything but "Another Borgia." But this writer shows that Lucretia Borgia, Duchess of Ferrara, not only never poisoned any body, but never assassinated any body by whatever means. He represents, and corroborates his statements by what seems to be impregnable evidence, that though her husbands certainly acquired a habit of dying, she was an excellent wife, a fond mother, and altogether an admirable woman.—Chicago Times.

WEY'S celebrated work on Rome will be translated and published by Chapman & Hall, London, with 346 engravings by eminent French artists.

## Wise and Otherwise.

A Bear View—Storms a-brewin'.

Connected with the Ring—The bell-handle.

Of what trade is the sun?—A tanner, to be sure.

What is taken from you before you get it?—Your photograph.

Why does a German naturally make the best performer on a wind instrument?—Because he was born a Teuton, a-tootin'.

With what musical instrument would you catch a fish? Cast-a-net.

The average income of teachers of primary schools in Prussia is \$250.

What color was the last squall at sea?—Why, the storm rose and the wind blue.

A Western poet calls dew the "perspiration of the moon." Where's Joaquin?

"Teeth extracted with great pains," is the rather ambiguous advertisement of a dentist.

Hugo von Mohl, the greatest of German botanists, died, recently, at Tubingen, in his 67th year.

A dumb man recently went to law with a deaf man. The latter, of course, was the deaf-endant.

France pays this year, for the reorganization of her army, four hundred and fifty million francs.

The infamous Garibaldi fainted upon being informed that the equally infamous Mazzini was dead.

The Frankfort (Germany) police has forbidden a popular celebration in honor of Giuseppe Mazzini.

The National Guard, of Paris, cost the French Government during the siege of the capital 760,000,000.

Johann Strauss, the Austrian composer, will take twenty members of his celebrated orchestra with him to Boston.

Count Andrassy, the Hungarian Chancellor of the Austrian Empire, is married to a daughter of a Turkish vizier.

Ninety-four scores of new operas were offered last year to the manager of the imperial theatres at Berlin, and rejected.

A celebrated wit was asked if he knew Theodore Hook. "Yes," he replied, "Hook and eye are old acquaintances."

The Emperor and Empress of Brazil bought 50,000 books during their travels in Germany, France, Italy, and England.

The Sultan will devote three weeks of his impending journey in Western Europe, to a pedestrian excursion in Switzerland.

The Milo Venus, at the Louvre Museum, has recently been renovated, and, it is asserted, has been nearly ruined by the process.

The Paris *Presse*, formerly Girardin's celebrated paper, was recently sold for 80,000. Its circulation is now less than 2,000 copies.

The heart of the Emperor Maximilian is preserved in a golden urn at the private chapel of his mother, the Archduchess Sophie of Austria.

A merchant of Hamburg has purchased the Great Eastern, for the purpose of converting it into a floating lodging-house for emigrants.

Homes for working-women, which are now opened in all the large cities of Germany, are called, in that country, "New York Houses."

There are two reasons why some people don't mind their own business. One is that they have no business, and the other is that they have no mind.

Crown-Prince Rudolph, of Austria, will reside for the next two years in Hungary, where a special court, with sixty attendants, will be established for him.

There are in Germany four hundred and twenty thousand pianos, ninety thousand sewing-machines, three thousand steam-plows, and five thousand steam-presses.

A gushing poet asks, in the first line of a recent effusion, "How many weary pilgrims lie?" We give it up, but experience has taught us there are a good many.

The St. Petersburg *Golos* says that the personal expenses of the Grand Duke Alexis, during his travels in the United States, amounted to upwards of \$200,000.

A man in Windham County, Connecticut, is said to be working-up a saw-log, thirty feet long, into a fife for Gilmore's Jubilee. It will be blown by nitro-glycerine.

A city Protestant missionary was asked the cause of his poverty. "Principally," said he, with a twinkle of the eye, "because I have preached so much without notes."

Gustave Courbet, the French painter, who played so conspicuously a part in the Communist insurrection, has gone to Geneva, where he will henceforth reside permanently.

"I don't mean to reflect on you," said a coarse, would-be wit to a man whom he had insulted. "No," was the reply, "you're not polished enough to reflect upon any body."

A quiet man rang his neighbor's door-bell one night. "Is the gentleman in?" he asked of the servant. "I don't know. Did you wish to see him particularly?" "Oh, no! I merely wanted to tell him his house is on fire."

A lady teacher inquired of the members of a class of juveniles if any of them could name the four seasons. Instantly the chubby hand of a five-year-old was raised, and promptly came the answer, "Pepper, salt, vinegar, and mustard."

"What dogs are these, Jasper?" inquired a gentleman of a lad who was dragging a couple of waspish-looking terriers along Regent Street, Edinburgh. "I dinna ken," replied the urchin. "They came with the Dumfries coach, and they ate the direction, and dinna ken whaur to gang."

"Who is he?" said a passer-by to a policeman who was endeavoring to raise an intoxicated individual who had fallen into the gutter. "Can't say, sir," said the policeman; "he can't give an account of himself." "Of course not," said the other; "how can you expect an account from a man who has lost his balance?"

Two worthies, rather fond of their beer, retired from their regular house of call to a field one evening, and sat down on a bench to enjoy their favorite beverage alone, having previously supplied themselves with a fair stock. After imbibing it pretty freely, they both fell fast asleep. About midnight one of them got up for the purpose of retiring; but not knowing his whereabouts very well, wandered about for a while, and then stumbled upon his companion, whom he awoke, remarking, "Surely this is an awful size of a room, for I canna find the door, and I have been lookin' for it more than half an hour." "I can tell naeething about the size of the room," hiccupped his companion, "but one thing I see (looking up); it has a tremendous high ceilin'."

# THE CATHOLIC GUARDIAN.

7

## **Educational.**

**SANTA CLARA COLLEGE,**  
Santa Clara, California.  
Under the management of the Fathers  
of the Society of Jesus.

THE SANTA CLARA COLLEGE WAS FOUNDED  
in 1851, and in 1852 was incorporated, with the  
privileges of a University. Diplomas are given in two  
departments—the Classical and Scientific.

The College buildings are large and commodious,  
while extensive play-grounds, with two covered gym-  
nasiums, a swimming-pool, etc., afford every facility  
for healthful exercise.

The College possesses a very complete philosophical  
apparatus, and valuable collections of Mineralogy and  
Geology. It has also practical schools of Telegraphy,  
Photography and Surveying; the essaying of native ores  
is taught in a thoroughly fitted chemical laboratory.

The Scholastic Year, which is divided into two ses-  
sions of five months each, commences in August, and  
closes toward the beginning of June.

### TERMS.

Payable semi-annually in advance:  
Matriculation Fee, to be paid but once..... \$15 00  
Board, Lodging, Tuition, Washing and Mending  
of Linen, School Stationery, Medical Attenda-  
nce and Medicines, Baths, Fuel, Light per  
year..... 350 00  
Modern Languages, Drawing, and Music form extra  
charges. For clothing, Books, Pocket-money, and the  
like, no advance made by the institution.  
For further particulars apply to

REV. A. VÄRSI, S. J., President.

**COLLEGE OF NOTRE DAME**  
San Jose, California.  
YOUNG LADIES' INSTITUTE.

THIS INSTITUTION, WHICH IS INCORPO-  
rated according to the laws of the State of Cali-  
fornia, and empowered to confer academical honors,  
commenced the Twenty-First Annual Session on Mon-  
day, August 21st, 1871. The course of instruction en-  
braces all the branches of a thorough education.

### TERMS:

Entrance Fee, to be paid but once..... \$15 00  
Board and Tuition, per quarter..... 62 00  
Washing, per quarter..... 12 00  
Payments, Fees, per quarter..... 2 50

Piano, Vocal Music, Drawing and Painting, form ex-  
tra charges; but there is no extra charge for the French,  
Spanish or German Languages, nor for Plain Sewing  
and Fancy Needles-work.

Payments are required to be made half a session in  
advance. Pupils will find it much to their advantage to  
be present at the opening of the session. jan-1f

**ST. VINCENT'S COLLEGE,**  
Los Angeles, California.

THIS Institution, chartered according to the laws of  
the State of California, and empowered to confer  
Degrees, is situated in the City of Los Angeles, pro-  
verbial for the salubrity of its climate and the beauty  
of its scenery.

The faculty is composed of the FATHERS OF THE  
CONGREGATION OF THE MISSION OF ST.  
VINCENT DE PAUL, who devote themselves to pro-  
mote the health and happiness, as well as the intellectu-  
al and moral advancement of the students entrusted to  
their care.

The College is open to all over the age of ten years,  
who are competent to enter the primary course, and who  
come with respectable recommendations provided they  
comply with the rules and discipline of the College,  
which, though strict, are nevertheless mild and parental.

### STUDIES.

The course of studies embraces a full course of Eng-  
lish and Classical Literature, the various branches of  
Mathematics, Ancient and Modern Languages, and a  
Commercial Department, to prepare young men for  
every branch of business.

### TERMS:

For Board, Lodging and Tuition per Scholastic  
Year..... \$250 00  
Washing, per Scholastic Year..... 30 00  
Piano and use of instrument, per month..... 45 00  
Violin, Guitar, Flute, etc., each, per month..... 6 00  
Vacation at the College..... 40 00

Those who learn to play on one of the above named  
instruments, will have the privilege of using a brass  
instrument free of charge; otherwise, there will be a  
charge of \$3 00 per month.

For further information, apply to  
REV. JAMES MAGILL, C. M. President.

**ST. VINCENT'S SCHOOL.**

THIS Institution is situated in Santa Barbara, a short  
distance from the sea, in a most delightful and  
healthy part of the city. The grounds are extensive, and  
the building is large and convenient.

The course of instruction embraces the usual branches  
of a thorough English education. Spanish is also  
taught.

### TERMS,

Invariably half-yearly in advance:  
Board, Tuition, Bed, Bedding, Washing, etc.,  
per annum..... \$200 00  
Piano and use of instrument, per month..... 66 00  
Guitar, per month..... 52 50

No extra charge for plain sewing, Fancy Needle-  
work, etc.

The Scholastic Year, of ten months and a half, com-  
mences August 16th, and terminates on the last Tuesday  
of June.

For further particulars, apply to  
SISTERS OF CHARITY,  
Santa Barbara, Cal.

**ST. JOSEPH'S COLLEGE,**  
Rohnerville, Humboldt County,  
California.

CONDUCTED BY THE PRIESTS OF THE  
CONGREGATION OF THE MOST  
PRECIOUS BLOOD.

THIS INSTITUTION IS SITUATED ON A  
picturesque elevation at the confluence of Van  
Duzen and Eel rivers, and near the town of Rohnerville.  
It is accessible from the chief towns in the vicinity by  
daily stages, and from other parts of the State by vessels  
and steamers, via San Francisco and Eureka.

The course of studies is classical, scientific, and com-  
mercial. Splendid apparatus has been secured for teach-  
ing the natural sciences.

### TERMS PER SCHOLASTIC YEAR,

(Payable half-yearly, in advance.)  
For board, lodging, tuition, washing and mend-  
ing linens..... \$225 00  
Entrance fee, to be paid only once..... 10 00  
Vacation at College..... 40 00

DAY PUPILS.

Senior Class..... \$60 00  
Junior Class..... 40 00

Music, vocal and instrumental, drawing, and modern  
languages will form extra charges. The two sessions of  
the scholastic year commence, respectively, on the 16th  
of August and the 16th of January.

All communications regarding the College to be ad-  
dressed to the Secretary, REV. F. ANTHONY.

Very Rev. P. HENNEBERY,  
Superior.

## **Educational.**

**ST. IGNATIUS COLLEGE,**  
San Francisco, California.

THIS Literary Institution, conducted by the Fathers  
of the Society of Jesus, was opened for the recep-  
tion of students on the 15th of October, 1855. It was  
incorporated, according to the laws of the State, on the  
10th of April, 1859, and empowered to confer academic  
degrees with "such literary honors as are granted  
by any University in the United States."

The design of the Institution is to give a thorough  
Classical, Mathematical and Philosophical education.

But besides the Classical, there is, also, a Commercial  
Course.

The College is intended for day scholars only.

The hours of class are from 9 o'clock A. M. to 3 P. M.

Punctual attendance is indispensable. In case of  
absence or tardiness, a note from the parents or guard-  
ians is required.

Frequent tardiness or absence exposes the offender  
to the loss of his seat.

Every Thursday of the Academic Year is a holiday.

### TERMS PER MONTH, IN ADVANCE:

(No deduction is made except in case of long illness.)  
Tuition, in Preparatory Department..... \$3 00  
" in Grammar Department..... 5 00  
" in Higher Department..... 8 00

EXTRA CHARGES:

For the use of Instruments in Natural Philosophy,  
and Chemicals, first year, per month..... \$3 00  
For the use of Instruments, etc., second year, per  
month..... 5 00  
For each Academic Degree..... 10 00  
jan-1f

**SAINT MARY'S COLLEGE,**  
San Francisco California.

CONDUCTED BY THE CHRISTIAN BROTHERS

Offers every facility for acquiring a thorough  
Education, whether Classical, Scien-  
tific, or Commercial.

THOSE WHO COMPLETE THE CLASSICAL  
Course receive the degree of A. B., or the Scien-  
tific, B. S.; the Commercial, Master of Accounts.

The Commercial Course has been established for the  
convenience of those who wish to acquire a good, prac-  
tical education in as short a time as possible.

While proper attention is bestowed on every branch in the  
College, our own Library receives special attention.  
The daily exercises of the Students in Grammar, Com-  
position and Rhetoric are publicly discussed and cor-  
rected in the class-room.

### TERMS PER SCHOLASTIC YEAR, Payable half-yearly in Advance:

Board, Tuition and Washing..... \$250 00  
Entrance Fee..... 10 00  
Physician's Fee and Medicines..... 5 00  
Vacation at College..... 40 00  
Day Students..... 60 00

Modern Languages, Music and Drawing form extra  
charges.

jan-1f

REV. BROTHER JUSTIN, President.

**ST. CATHERINE'S SCHOOL,**  
Benicia, California.

CONDUCTED BY THE SISTERS OF ST.  
DOMINIC.

THIS Institution affords every facility for the acqui-  
sition of a refined and solid education. The Acad-  
emy was founded in 1850, and now ranks among the  
most successful Educational Institutes in the State.

The course of instruction embraces the English,  
French, Spanish and Latin languages, Rhetoric, Elo-  
cation, Composition, Chemistry, Natural History, Anatomy,  
Biography, Mythology, Chemistry, Geography, Astro-  
logy, and use of Globes; Vocal Music, Instrumental Music,  
including Piano, Guitar, and Organ; Writing, Draw-  
ing, Painting in Water Colors and in Oil; Tapestry,  
Plain and Ornamental Needle-work, etc.

### TERMS:

(Payable half-yearly, in advance.)  
Board and Tuition, per Scholastic Year..... \$225 00  
Washing..... 45 00  
Entrance Fee..... 10 00

EXTRAS:

Piano and use of Instrument..... \$60 00  
Organ..... 50 00  
Vocal Music, in Class..... 20 00  
Private Lessons..... 40 00  
Drawing and Painting, in Water Colors..... 30 00  
Painting in Oils..... 20 00  
Board during Vacation..... 20 00

The Academic Year consists of two equal terms, the  
first commencing August 16th, the second, January 23d.

Pupils of any religious denomination will be received,  
but for the sake of uniformity, all are required to be  
present at the regular religious services of the Institu-  
tion.

Parents entering after the commencement of a term are  
charged for such portion of it as may remain. No de-  
duction, however, will be made if the pupil is with-  
drawn during the season, except in case of sickness.

Parents may rest satisfied that every attention, con-  
sideration and spirit of a firm but mild government,  
will be paid to the comfort of the young ladies placed  
at this Institution.

Letters of inquiry may be addressed to the SISTER  
SUPERIOR.

my25/f

REV. JAMES MAGILL, C. M. President.

**FRANCISCAN COLLEGE,**  
Santa Barbara, California.

THE FIFTH SESSION OF THIS INSTITUTION,  
conducted by the Fathers of the Order of St.  
Francis, will commence on August 16th.

The object of this institution is to give a good Eng-  
lish, Mathematical, Classical and Philosophical Educa-  
tion at the lowest possible cost—a want long felt in Cal-  
ifornia—and thereby bring its advantages within the

### TERMS:

Entrance Fee, to be paid but once..... \$15 00  
Tuition, Board and Washing, per session of ten  
and a half months..... \$250 00

Music, French and German form extra charges  
those who spend their vacations at the College will be  
charged \$30.

Payments must be made semi-annually in advance,  
parents will pay for medical attendance, and supply  
articles, etc.

Money will not be advanced by the College; for the  
purchase of necessary articles, a sufficient sum must be  
deposited.

For further particulars, apply to

REV. J. J. O'KEEFE, O. S. F.

## DAY SCHOOLS

FOR

BOYS AND GIRLS.

THE SISTERS OF MERCY HAVE JUST COM-  
PLETED a commodious School Building on First  
Street, near Bryant, where girls will be taught the  
various branches of an English education.

A Boys' School is being prepared on Rincon Place,  
and will be placed in charge of competent teachers.

SISTER MARY B. RUSSELL,  
Superior of Sisters of Mercy

jan-1f

W. TUCKER & CO., Jewelers, Nos. 101 and  
103 Montgomery Street, San Francisco, offer for  
the Holidays the largest and best selected stock of Fine  
Goods ever offered in this market or any other.

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A. L. BANCROFT & CO.  
721 Market Street, San Francisco.

jan-1f

NEW STYLES,

LATEST NOVELTIES.

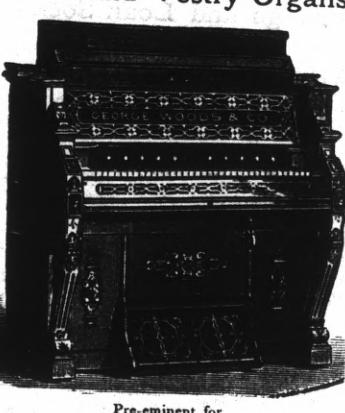
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103 Montgomery Street, San Francisco, offer for  
the Holidays the largest and best selected stock of Fine  
Goods ever offered in this market or any other.

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MICHAEL FARRELL, Proprietor.

## **Organs and Pianos.**

**GEO. W. WOODS & CO'S**  
Parlor and Vestry Organs.



Pre-eminent for  
Beauty and Purity of Tone,  
THEIR CHARMING SOLO STOPS

—AND—

**ELEGANT DESIGN AND FINISH.**  
W. G. BADGER, Agent,  
No. 7 Sansome Street.

**GRAY'S MUSIC STORES,**

62 and 64 Clay Street, San Francisco, Cal. | 101 First Street,  
PORTLAND, Or.

KEEP on hand at all times, the most complete stock  
of Sheet-Music, Books, and Instruments, to

# THE CATHOLIC GUARDIAN.

## Prospectus.

**THE  
CATHOLIC GUARDIAN,  
A Weekly Newspaper  
AND REVIEW.**

PUBLISHED WITH THE APPROBATION OF  
THE MOST REV. ARCHBISHOP OF SAN  
FRANCISCO, AND THE RIGHT REV.  
BISHOPS OF LOS ANGELES AND  
GRASS VALLEY.

**THE GUARDIAN** is a family and literary newspaper,  
devoted to the interests of the Catholic Church, and  
contains, from week to week, Catholic intelligence from  
all sections not only of our own country but of Europe,  
while all matters of interest to the faithful in the Prov-  
ince of San Francisco, receive special attention.

**THE GUARDIAN** gives the latest intelligence from the  
External City, bearing the words of the Holy Prisoner  
of the Vatican, such a work—to us a labor of love and  
heartfelt loyalty—is, at an era like the present when the  
secular press teems with studied misrepresentations of  
the Holy Father's language, a public occasion, more  
than anything else the true function of Catholic Journal-  
ism. And to carry out this object, **THE GUARDIAN** has  
made arrangements for the publication, at the earliest  
moment, of the latest Roman news from the chief Catho-  
lic papers of France, Spain and Italy, in addition to  
special correspondence from the Pontifical capital.

**THE GUARDIAN** belongs to no political party—but re-  
serves to itself the right to treat all national questions in  
a spirit of conscientious patriotism; to command at all  
times that which is praiseworthy, and to utter its dis-  
approval of wrong-doing among men of all parties.

**THE GUARDIAN** aims to record the opinions, explain  
the views, and defend the position of Catholics in  
America, and to co-operate with our ecclesiastical in-  
structors not only in quickening the zeal and piety of  
the faithful, but in enlightening the American people as  
to the true character of Catholicity, its object and its  
worth, and thereby lend some slight aid to a cause  
which all Catholics have at heart—the recovery of this  
nation to the Catholic faith by the diffusion of Catholic  
truth.

The Rev. Clergy and others, anxious for the exposi-  
tion of Catholic doctrines and the defense of Catholic  
principles, are respectfully invited to act as agents  
and correspondents of **THE GUARDIAN**.

## TERMS.

(Payable strictly in advance.)

By Mail, per year.....	\$ 5 00
" " six months.....	2 50
" " three months.....	1 25
By Carrier, per month.....	50
" " one week.....	12 50

## OUR CLUB RATES.

For papers sent by mail to one address.

2 copies, one year.....	\$ 9 00
5 " " " " .....	20 00
10 " " " " .....	35 00
Larger clubs at the same rate, i. e. \$3.50 for each member.	

## TO ADVERTISERS.

The large circulation of **THE GUARDIAN** in the Catho-  
lic community of this city, and throughout the State,  
and amongst Catholic institutions on the Pacific Coast,  
makes it a most desirable medium for advertisers to  
reach a class of readers not accessible in any other way.

### Advertising Rates of The Guardian.

<b>A Square is Ten Lines of Nonpareil Type.</b>					
SQUARES.	One M'th.	Two M'ths.	Three M'ths.	Six M'ths.	One Year.
One.....	\$ 5	\$ 9	\$ 12	\$ 20	\$ 30
Two.....	9	16	20	33	50
Three.....	12	22	28	44	70
Four.....	15	27	35	66	90
Five.....	18	32	42	68	110
Ten.....	30	55	75	130	200
Fifteen.....	40	75	105	180	280

Transient Advertisements, 150 per square each inser-  
tion.

Twenty-five per cent discount allowed on the above  
rates.

Cuts inserted at above rates, without discount.

Deaths and Marriage Notices, \$1.00 each insertion.

Wants and Personal Information, Advertisements, 10  
cents per line each insertion.

Editorial Notices, so cents a line.

All Communications should be addressed to the office  
of "THE CATHOLIC GUARDIAN," 403 Sansome  
Street, San Francisco, Cal.

FRANCIS DILLON EAGAN,  
Editor and Publisher.

## WRIGHT & SANDERS,

ARCHITECTS, Union Ins. Building, 418 California  
Street, San Francisco.

## Advertisements.

### Annual Excursion

—OR—

St. Patrick's Sunday School,  
—TO—  
BELMONT PARK,

Wednesday, June 12th, '72.

McMahon Guard will act as Escort.

THE Train will leave the San Jose Railroad Depot,  
Market Street, at 9½ A. M., leave Belmont at 5½  
P. M.

TICKETS (Child's) FIFTY CENTS.

W. S. GREEN, J. B. DE JARNATT

**W. S. GREEN & CO.**

### Real Estate Agents.

OFFICE:—Cor. Montgomery and Market Sts., over  
Hibernian Bank, San Francisco. Have reliable  
business connections in every county in California, and  
in the State of Oregon.

"GREEN'S LAND PAPER"

an AUTHORITY on all Land Matters. We start off  
with a circulation of 10,000! Copies furnished free!  
Send for our

Advertised Medium in the State. For our other offices,  
list of agents, etc., see "GREEN'S LAND PAPER."

**SULLIVAN, KELLY & CO.**

N. W. Cor. Pine & Front Sts.

Where they offer for sale

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